

MA27

Given to the

Massachusetts Historical Society
BY

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different person: But if unto them we
 add: 1. That great general inward
 change which suddenly it makes in
 men, when but some plain sentences
 thereof are dropt into their hearts, fil-
 ling them with horrors, so that when
 the heart is thus wounded, no other
 medicine can comfort or cure the
 same, save the same WORD, when all
 mans eloquence will not serve the
 turn. 2. That great power it hath to
 cast down all the strong holds of sin
 and satan, when they join for destru-
 ction of the soul. 3. That humble and
 rich poverty thereof, that in a sober,
 yet lofty stile, it far surpasseth (in ex-
 cellency of eloquence) all the best
 orators of the world, containing
 therein the foundation of all sciences;
 we may rest fully assured thereof.
 Further, our own doubtings (when
 man and our own corruptions would
 perswade us, that it is not Scripture)
 strongly prove the truth thereof: for
 satan is a liar, and the father of l-
 ike. Therefore, if it were to pass that
 we intend for mainte-
 nance we may see of the anger or wrath
 and practise against all manner of sin

Pf. 67, 20
 & 119, 10
 Jer. 23, 29
 2 Cor. 10, 4
 Heb. 4, 12
 Pf. 19, 7, 8

Rom. 8
 Gen. 1, 1

Rom. 12

The byrning Bush

Prov. 1,
23, 24,
25, &c.

1 Cor. 13,
14, 25, &c.
1 Cor. 49, 50,
& 1 Cor. 11,
& 53.
2 Thess. 7,
8, &c.

Mar. 11, 13
Ezek. 36,
36.

Jer. 32, 40.

Gen. 48, 3.
1 Kings 2,
11, &c.

to and wise. Contrarily, the others most
prophane. It were tedious to reckon
up all, how miraculously it hath ever
been preserved in all ages, how truly
all the prophecies have been and are
accomplished, both in the rejection
wandering of the *Jews*, the calling of
the *Gentils*, incarnation of CHRIST,
coming of Antichrists, &c. How
though it were written many years
ago, it meeteth with all new sins.
How powerfully being alledged in
prayer, it wrestleth with GOD, offer-
reth violence to the Kingdom, quie-
teth the soul, keepeth off judgement
and obtaineth mercies, &c. How
all other writings, this only is written
in the heart: so that at the hour of
death, when other knowledge (whole-
ly, or in great part) vanisheth, this
most fresh in our memories, both for
our own comfort, and instruction of
others, as in *Jacob*, *David*, &c. So
most certainly the WORD is not false.

For our nature is contrary to
seeing he raised
against it) there
By
GOD

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11

M. GOD is a Spirit, Eternal, Infinite, Omnipotent, most Holy, one in Essence, but three in Persons; the Father, the Son, and holy Ghost.

Isai. 66. 1.
Gen. 1. 1.
Lev. 19. 2.
Deut. 6. 4.
Mat. 28. 19.

S. *What is the Essence of GOD?*

M. The nature of GOD, whereby indeed GOD is, and doth consist.

S. *What is chiefly to be considered in the nature of GOD?*

M. The attributes of GOD.

Gal. 4. 12.
Exo. 3. 14.
Rev. 1. 8.

S. *What properties are chiefly to be considered in the nature of GOD, concerning his creatures?*

M. Two principally.

S. *Which be they?*

M. 1. His Mercy. 2. His Justice.

Rom. 9. 1.
22. 23.
Eph. 2. 4.
Tit. 3. 3.
45. 5. 8. 10.
Gen. 2. 18.
Ezek. 18. 4.

S. *What is the object of his mercy?*

M. Mans misery.

S. *What is the object of his justice?*

M. Sin.

S. *What is sin?*

M. The transgression of the Law.

Rom. 4. 15.

S. *What is the reward of sin?*

M. Death temporary and eternal, both in soul and body.

1. John 3. 1.
Rom. 8. 13.

S. *But how cometh it to pass that sin is rewarded?*

M. By reason of the anger or wrath

GOD against all manner of sin.

Rom. 1. 18.

B

14 *The burning bush*
in all manner of persons.

S. *Is anger in G O D a passion, as it is in man? Or may we think that there is anger in G O D?*

Job: 37: 4: M. No.

S. *How then must we consider of the wrath of G O D?*

M. 1. His most just will, and most assured, and holy decree, in punishing sin, must be considered. 2. His threatenings against sin. 3. The punishment of sin it self.

Joh: 3: 36:
Rom: 1: 18
Heb: 11: 9:

S. *What kindled the wrath of G O D?*

Isa: 64: 55: M. Sin.

S. *But do you think G O D to be of this sort angry with all mens sins?*

M. Yea verily, both against the sins of the elect and reprobate.

Eph: 2: 3:
Rom: 3: 23:

S. *Why so?*

M. Because all sin in all persons, directly against the holiness of his nature.

S. *Do you therefore think that the wrath of G O D is kindled against sin, in all men alike?*

2 Sam: 14: 45: M. No.

S. *How can that agree with the former; That G O D is angry with all sin, and is not angry yet alike against all sin?*

not consumed.

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in all mens persons?

M. Because that CHRIST JESUS ^{1 Thess: 5: 10.} hath taken away that anger from the elect, suffering himself that which ^{1sa: 53: 4.} was due unto them. ^{1 Cor: 15:}

S. *Show me then how GOD is angry against the elect, and how against the reprobate?*

M. GOD is said to be angry with his elect. First, when he decreeth to chastise his sin. Secondly, when he threatneth his sin. And lastly, when he indeed (in mercy for a while) chastiseth them, for their further salvation. ^{Deut: 9: 17. & 3: 29.} ^{Mich: 7: 9}

S. *How is GOD said to be angry with the reprobate?*

M. When in this life (according ^{Rom: 9: 14.} to his former decree) he punisheth ^{Ps: 78: 49.} them with perpetual hardness of heart, or any kind of judgement; and in the life to come, powreth out the vials of his wrath and indignation upon them for evermore. ^{Rev: 14: 10: 11.}

S. *What necessity is there that the wicked should be punished for ever?*

M. Because they do bear their own sins, and the punishment due unto them, not having Christ to free them, ^{ps: 2:}

B 2

S. But

S. *But cannot the wicked relieve themselves?*

M. No.

S. *How so?*

M. Because not being able to satisfy the Majesty whom they have offended, they must of necessity endure his wrath for ever.

S. *What is the reason that their sufferings cannot satisfy?*

M. Because they are but finite creatures, not being able to satisfy that infinite offended Majesty: therefore they must suffer for evermore.

S. *What may we learn from hence?*

M. That it is a terrible thing to fall into the hands of the living G O D.

S. *What lesson of comfort may we learn from it?*

M. That we are exceedingly bound to J E S U S C H R I S T, who hath suffered this wrath for us.

S. *How may we learn to discern and judge of the greatness of this wrath?*

M. Look first upon the destruction of the Angels. 2. The curse which came upon Adam, and his posterity, for sin. 3. The destruction which came upon the first world, by the flood

John 3:

15.

Rev. 19:15

Rev. 5:9.

Ps. 110:12.

2 Per. 2:4.

Jude 6.

Gen. 3:17.

19. and

16. and

24.

not consumed.

15

flood. 4. The burning of *Sodom* with fire. Next, to the sending of **CHRIST** in the world, and the wrath of **GOD** powred out upon him for our sins, and the everlasting fire prepared for reprobate men and angels.

S. What should we learn from hence?

M. Three things. 1. To consider seriously of the greatness of the wrath of **GOD**. 2. Not to presume of mercy. 3. Warily to flee to, and eschew sin by all means, lest we fall into the hands of the living **GOD**.

S. How may we know when the wrath of the living God is coming?

*M. First, when the Word of **GOD** wakeneth not. Next, when sin aboundeth in the abundance of the Word. 3. When **GOD** changeth the order and constitution of his creatures. 4. When **GOD** (to waken) sendeth light judgements, and men are never a whit the better.*

S. Which way doth God use to bring about his wrath?

M. First, he plagueth mens souls with hardness of heart, and senselessness. Next, he plagueth the creatures which should be for comfort unto

B 3

man

Mar. 16.
18.

man. Then he cometh upon the body, plaguing it with some sensible judgement, often in this life. Further, powring out a sensible wrath upon the soul unto destruction. Lastly, he rejecteth and casteth both body & soul into torments for ever.

S. *Who then is in the most dangerous estate?*

Hos. 7. 9.
Jer. 9. 3.

M. Such who ly under the wrath of GOD, yet being senseless of the same.

S. *What if they be not wakened in time?*

2 Thess.
1. 9.

M. Then they must perish in the severe wrath of GOD.

S. Now, as ever you mean to see the face of GOD, and live in heaven for ever, speak from your conscience: May one who hath a long time lived under the means, for the present shut up in hardness of heart, which he knoweth, and in part seeleth, neither being able to help or strive against it, so being and living under the wrath of GOD, conclude therefore that he is a reprobate, which shal at no time, either repent or have a soft heart: and must we believe the words of such a party?

M. No.

S. *For what reasons?*

M. First

M. First, because let the party be what he can, howsoever hard-hearted or sinful; until he be called, he is but dead, and in the state of nature, like unto others of the Saints, *Peter, Paul, David, &c.* And therefore since all of us were dead in sins and trespasses, Bears, Lyons, Wolves, Leopards, before we were tamed; haters of GOD, despiteful, proud, disobedient to parents; without natural affection, unmerciful by nature, and yet have been raised from the dead; so may such a one be in GODS own time. 2. Because as when a King doth imprison any one for some offences, as it were folly for any man to presume to say, The King will never free such a one, nor he shal never be sorry for his faults. Much more so were it a fit of extream madness, in such a hard-hearted party, to presume to know GODS counsel, or what in time he will work in the heart, loosing the fetters wherewith he is bound, since it is the LORDS promise and covenant; to take away our stony hearts, and give us fleshy ones: as also the end of CHRISTS coming, to open

Eph. 2; 1.
1sa. 1, 6.
2 Tim. 2;
1, 2.
Rom. 1;
30.

Deut. 10, 16
Jer. 32, 39
Ezek. 36,
27.

Hai. 42,
11, 12.

the eyes of the blind, to bring out prisoners from the prison, and them that sit in darkness, out of the prison house. 3. Because GOD hath neither appointed any certain manner or time of calling, some being brought home at the sixth, ninth, eleventh hour: therefore though one have not in effectual calling obtained a soft heart, at twenty, thirty, forty, or fifty years of age, he may not thence conclude reprobation. 4. None but GOD knoweth things to come, seeing he challengeth this super-excellency, as a proof propre only to the Deity. 5. There is a kind of softness in that heart which knoweth and feeleth the hardness of the same, though the party deny it; yet sure corruption discovereth not corruption, nor nature, nature, and therefore hope remaineth. 6. Because, where there is discontent, trouble in mind, there is hope by GODS grace, repentance may come: in which estate (though the party plead contention) yet when we see former lights vanish, sometimes beloved company displeasing, temptations to appear, unnatural wishes, unreasonable

Mat. 29.

5, 6.

Isa. 43, 9,
11, 12.

Eph. 5, 13.

sonable mad desires in them: Who will not confess that here is muddie water, which (when the storms are past) may clear again? 7. The omnipotency and goodness of GOD to other most miserable sinners, in pulling them spite of their hearts from their sins, without any cause in them; *Manasses*, 2 Chron. 33. *Nebuchadnezzar*, *S. Paul*, *Mary Magdalen*, &c. may give hope of recovery, since many other in the like state, have found GODS mercies exceeding great in their conversion. Lastly, most certain it is, we must not believe or give credit to any who so affirm: for distempered men are not able to judge of diseases: no more can the distressed mind of the estate of the soul, especially joined with a black devilish melancholy humor, which the devil doth oftentimes abuse, to breed causeless fear in the heart of man.

S. Were it possible to perswade any in such an estate, that they are tempted?

M. It is impossible, while the violence of the temptation remaineth.

S. Wherefore?

M. Because of the strength of temptation and carnal reason, which

for that present hath dominion in them : For then the field is near won, when the devil is of the party discovered for a devil , the temptation being laid open to reason and judgement.

S. *Yet show unto me , I beseech you, how may we judge when one is thus tempted, or not ?*

M. There be many signs ; but to be brief, three principally ; by their service, language, and unnaturalness.

S. *Explain your meaning.*

M. First, for service; It is most certain, when they are so ready to obey the devil in all things, and disobey GOD : to serve satan with pleasure, and GOD by compulsion; pulled to good duties violently, as by the hair of the head; leaving them off quickly; in that their actions show them to be tempted. 2. By their *Shiboleth*, we may judge them to be in a strong temptation, when in some certain fits some of them dare to affirm, that they know their hearts shal never be moved; that it is impossible that ever they should be soft hearted : that because their hearts in time past could not be moved

moved by any thing, therefore they shall, and can never be moved. And (which is more fearful blasphemy) that GOD cannot move their heart, which for all the world (free from temptation) they durst not affirm. 3 By their unnaturalness Nature doth seek by all means the preservation of nature. Now when they become so unnatural, as to avoid humane society, to think their best friends their foes, to scoff at Religion, because they have no hope, to disturb & set by all means good duties; like unto that maid who disturbed *Paul and Silas*, as they were about to pray, in *Lydia's* house: to seek out witty arguments for the devil against themselves; to laugh at, and reject all GODS arguments from his Word, bringing nothing against them but carnal, foolish, blind reasons from the devil: to be desperat in aggravating sin, beyond the mercies of GOD: to reject prayer, affirming it is to no purpose: to request not to be prayed for, &c. If these be not infallible signs of temptation, then never creature was tempted.

S. What if the hardness of heart come

after a precedent softness.

M. Then there is good hope, yea, assurance, that in GODS good time, the heart may be softer then ever: the party so escaping from under this
 Rom. 11. 26. wrath, because the gifts and calling of GOD are without repentance.

S. *In how many conditions do you include men, in respect of this wrath?*

M. In four.

S. *Which are they?*

M. First, those who feel deep
 Division. wrath, and yet are far from wrath,
 2 Those who have not the deep sense of wrath, and yet are far from wrath,
 3 Those who feel no wrath, and yet are under the wrath of GOD, 4 Those who feel the wrath of GOD, and indeed shal perish in the same wrath.

I. S. *Who are these who feel wrath, and yet are far from the same?*

M. Those who have their conscience awakened to see their sin, and to feel the wrath of GOD for the same, which they hate because it hath offended GOD. They mourn for sins likewise: not so much for fear of torments, as that they should have offended so good a GOD. They desire
 Psal. 38, 2, and 77, 32
 3, &c.
 Psal. 51. 4.
 Verse 11. for

for reconciliation, to be at peace with GOD through CHRIST. They thirst also for the Spirit, to cause their hearts to love that GOD, hungry for the grace of sanctification. And lastly, although they feel nothing to comfort them, yet above hope, under hope they wait still. Verse 12.

S. What should the exercise of the soul be, under this sort of feeling?

M. First, it must have recourse to GOD by strong cries in prayer. 2. Practice repentance, by pouring out bitter tears unto GOD. 3. Exercise faith in resting upon the promises of life everlasting through CHRIST. 4. Cleave steadfastly to the love of GOD in his mercy, grace, and goodness. 5. Draw it self away from the wrath, as fast as may be, lest it be devoured thereof. Pr. 77, 2.
and 38, 7.
and 51, 5.
and 6, 9.
& 24, 18,
19. 6. Feed and meditate continually upon the promise of life. And lastly, hold ever the eye of the soul upon Christ. Prov. 22.
3.
Psal. 7, 1, 2

S. Who are they who have not a deep sense of wrath, and yet are far from the wrath of God? 2.

M. First, those who never have felt wrath, but always peace. 2. Those who have felt the temptations of despair

despair and doubting, yet afterwards have obtained peace. 3. Such who feel a hardness of heart, and can have no present relief.

S. Who be they who have never felt wrath, but always peace?

Hos. 2, 14.
Acts 16,
14, 15, &c.

Acts 8, 29.

M. Those whom GOD at their first conversion hath called with much sweetness, in melting their hearts by little and little for their sins. Next, such on whom GOD hath powred out a sense of his love, working in them a perswasion of mercy, with joy, renewing the mind: working a study of holiness, a hatred of sin, and a love of righteousness.

S. Who be they who have found the temptations of despair and doubting, and yet thereafter have found peace?

Acts 2, 37,
38, &c.

And 9, 9,
49.

1 Pet. 1, 8.

M. Those whom GOD hath enlightened to see their sins, & the wrath of GOD for them, and been terrified, doubting of their salvation and election; yet GOD afterwards shineth upon their souls, touching them with a sense of remission of sins, election and glory; whereupon ariseth that peace of GOD which passeth all understanding, and that joy of the holy Ghost

Ghost, unspeakable, and glorious.

S. Who are these who feel the hardness of their heart, yet are not able to shake off the same?

M Those who have once felt that mollifying power of the Spirit, that light which draweth the soul to see it self, and its own vildness; to see also **G O D** in the face of **J E S U S C H R I S T**, and yet in the present find a kind of deadness within.

S. How may it be known that one is not under the wrath of God in such a disposition?

M. First, such a one must look back unto his former experience, remembering the days of old, and the years of ancient time, and next again unto his present disposition.

S. What must the present disposition be?

M. A sense of hardness, deadness, and blindness; a sad heart for the absence of **G O D**, with a longing for his blessed presence.

S. What must be the exercise of one in this estate?

M. A laboring and striving with the heart to attain feeling,

S, Where-

S. *Wherein must this strife consist?*

M. In a wrestling with GOD, against the hardness of the heart, in prayer and mourning.

S. *But what if one be neither able to wrestle nor strive?*

M. Yet must he speak unto GOD, and show him the disposition of the soul, intreating him to help it for his **CHRISTS** sake.

S. *What if one be not able to speak for burden and trouble of soul?*

M. He must groan unto GOD, hold up his hands and eyes unto him, desire to desire; use the outward means (though unwillingly and with torment) for when we are not able to use our feeling, the outward means may ease.

S. *What comfort can this afford to any one, since GOD will be worshipped in spirit and truth, which he in such a case is not able to do?*

M. It affordeth singular consolation. 1. In that we have a feeling of our selves, and our great misery. Next, in that such a disposition is unpleasing unto us. 3. In that we would gladly have it made better. 4. In that we

Psa. 42, 9.

Rom. 8, 26

Consolation for such, who (as they think) are not able to serve GOD in spirit and truth.

Rom. 7, 21.

Psa. 73, 25.

not consumed.

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we feel there is no comfort in heaven or earth for us, until **G O D** come.

S. How should the soul rest in such an hard estate?

M. 1. Rest in hope. 2. Wait 3. Say Isa. 8, 17.
psal. 16, 9.
and 40, 1.
Lam. 3, 2.
Cant. 1, 3. to **G O D**, Give me such an heart as thou desirest, **L O R D**, and then require thou of me such an heart, and such a worship as thou desirest.

S. Wherefore doth the Lord suffer his children to have and feel hardness of heart?

M. First, that so much the better they may understand how miserable (by nature) they are. 2. That they psal. 121.
1, 2.
Cant. 3, 4. may see where only help is to be found. 3. That being humbled, they may not be lifted up with spiritual pride. Lastly, that they may much esteem and cherish the favor of **G O D**, when he cometh in the power of the means.

*S. In such extremities, at what time cometh **G O D** to the soul?*

M. Unlooked for: when we are Cant. 3, 4.
psal. 142,
and 143,
6, 7. at the brink of despair; or else when we have yeilded, as overcome, and almost left desiring: or then when he giveth

giveth an earnest and violent desire,
which neither can, nor will be satiated,
until he come.

Why God
at first
will not
be found
in the
means.

S. Yet why suffereth the Lord his children (many times) to use all the means, and yet not to find him in the means, before he come, thus unlooked for?

psal. 77, 7.
Isa. 20, 27.
Ezek. 36,
23.

M. That we may know he only cometh when he will: nothing moving him, but his own good pleasure,

1 Sam. 1,
10, 11, 19.
Job 42, 7.

S. What should we learn herein?

Lam. 2,
31, 32.
Jer. 3, 12.
ps. 42, xi.
Mic. 7, 8, 9.
psal. 37.

M. Not to conclud reprobation, because to our feeling we find desertion. 2 Not to measure mercy by our present feeling. 3 To wait until he come (though we cannot feel his presence) if it were until the last gasp.

S. What if in the meantime there be no other sense, but of stinging torments and wrath?

ps. 27, 13,
14.
Hab. 3, 2.

M. Yet must we make claim unto his promises: in wrath beseech him to remember mercy; saying unto him with Job, LORD, although thou wouldest slay us, yet will we trust in thee. Thus waiting until he come, not being hasty, and then in his own good time, he will appear to our comfort.

Job 13, 15.
Isa. 28, 16.
and 54, 7.
Jer. 31, 37.

S. Who

S. *Who be they who feel no wrath, yet remaining under the heavy wrath of GOD?*

3.
Who they
are who
feel no
wrath, yet
remain
under the
wrath of
GOD.

M. First, such as have no effectual calling from GOD. 2. Such as have never had any true sense of the bitterness & grievousness of sin. 3. Such as are not moved with the love of the truth, neither do love GOD, or have had any sense of his love, or the earnestness of the Spirit. Lastly, all such who make a show of godliness, but have denied the power thereof.

Rom. 7, 9
Jude 19.

2 Tim. 3. 5

S. *How divide you those who are in this estate?*

The several
co-
additions
of this
estate.

M. They are partly out of the Church, and partly in the Church.

S. *Who be they that are out of the Church?*

M. Those who have not among them the profession of the true GOD, as he hath revealed himself in his Word.

Eph. 2. 12

S. *Who be they in the Church that ly under the wrath, yet feel it not?*

M. First, those who profess without knowledge. 2. Those who have conscience without knowledge and holiness. 3. Those who have attained light

1 Cor. 13.
34.
1 Thes.
1. 8.

Heb. 3, 4. light, yet fight against their enlighten-
 Eph. 4, 18. ning. Lastly, those who through the
 Rom. 1. 18. custome of sin, are hardned so, as with
 greediness they run forward in all out-
 ward and inward impieties: GOD
 (for the present) having given them
 over to a reprobate sense.

Now far
 a profes-
 for may
 be under
 this wrath.
*S. How far may one proceed in show
 of true profession, and yet be under the
 wrath of GOD?*

M. First, he may have a literal
 knowledge. 2. A temporal and hi-
 Luke 1, 13. storical faith; yea, and the faith of mi-
 1 Cor. 13, 2. racles. 3. He may have a sorrow for
 Mat. 27, 4. sin. 4. He may have a desire of hea-
 Numb. 23. ven. 5. He may taste of the good
 10. Word of GOD, and of the powers of
 Mar. 19, 16. the world to come. Last of all, he
 may have an inward restraining po-
 wer to curb sin, with an outward ho-
 linefs.

*S. What knowledge is that which a
 wicked man may have?*

M. A knowledge of sin, of hell, of
 Heb. 6, 4. heaven, of mercy, of wrath, and of
 Mar. 6, 20. Christ, and of his meritorious death,
 Rom. 2. burial, resurrection, and second co-
 10. ming, with all the points of Religion.
 or. 1. 2

*S. What is the reason that this know-
 ledge*

not consumed.

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ledge keepeth them not from this wrath?

M. Because it is not applyed close ^{1sa. 29. 13} unto the heart, to renew the spirit of the mind, to change the will and affections unto the love and obedience of GODS truth.

S. *What kind of knowledge call you this then?*

M. A literal knowledge, which ^{1Cor. 8. 1.} puffeth up, but neither humbleth, nor sanctifieth.

S. *Who hath this knowledge?*

M. The devils and reprobats, and ^{Jam. 2. 19} such who are not truly called by GODS holy Spirit.

S. *What is the cause that their faith saves them not?*

M. Because it is not wrought by the Spirit, to apply CHRIST and all ^{Gal. 2. 20.} his benefits unto justification and sanctification.

S. *What manner of sorrow is this which wicked men may have?*

M. A worldly sorrow which cau- ^{2Cor. 7. 10.} seth death.

S. *Wherefore is this sorrow?*

M. Not for the right cause, but ^{Gen. 4. 13.} for the terror of conscience, and the punishment of sin.

S. *What*

S. *What kind of desire is this which wicked men may have of heaven?*

M. A natural desire, but not spiritual.

S. *Why call you it a natural desire?*

Numb. 23
19.

M. Because wicked men would be in heaven, for their own ease, that thereby they might escape punishment only.

S. *Wherefore is such a desire natural?*

Joh. 5, 35.

M. Because therein nature only seeketh the preservation of nature: and those who wish to be in heaven, only for their own ease, to be freed of pain, do only seek the preservation of nature.

S. *What kind of feeling is this which wicked men may have of the good Word of G O D, and the powers of the world to come?*

Jude 19.

2 Tim. 3, 5

M. Only fretting motions wrought by the majesty of the Word, which over-shadoweth their souls.

S. *What is the cause that this feeling is not the true feeling?*

M. First, because it is not wrought by the Spirit of adoption, after that special manner whereby he worketh in the elect, Next, because it bringeth

no

not consumed.

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no sure perswasion of election and glory. As also, because it neither feel-^{John 4.} eth the love of GOD, nor is bound^{16, 17.} close unto GOD by a secret love. Lastly, because that kind of feeling neither satisfieth, nor setleth the soul to repose in peace upon CHRIST JESUS.

S. What call you this restraining power which the wicked may have to control sin?

M. A secret general working of GOD repressing the force of nature,^{1 Tim. 3. 5}
but with-holding his sanctifying^{Mark 6.}
grace, and the renewing vertue of^{29.}
his holy Spirit.

S. What call you this outward holiness in men wicked and perverse?

M. An outward conformity with^{Mark 7, 6}
the Law of GOD, without the in-^{7, 8, 9.}
ward change of mind, will, and affection.

S. Since then wicked men may be under the wrath of GOD, having so many properties of Christian professors; show unto me how in this narrow pinch of affinity, one may rest assured that he is the child of GOD?

M. What is the special thing where

wherein you would have me to resolve you of?

S. *First, I would know how to discern, when our knowledge may be called a saving knowledge?*

M. If our knowledge be spiritual, it is saving.

S. *What do you mean by that?*

1 Cor. 1. 4
37.
Psal. 119.
97. and
40. 8.

M. First, we must try if our minds be rightly informed according to the truth of GODS Word. Next, whether our hearts love that which we know. Lastly, we must look whether we practise that which we know and love; mourning, because we are not able to obey, and strive against our rebellion, that we may obey that light of GOD which is in our mind. This is spiritual knowledge.

Rom. 7.
15. 22, 23
24.

S. *But if a man neither know, love, nor obey, what can he then say of himself, save this, that GOD is greater then his conscience, and therefore justly may condemn him?*

Psa. 119. 5
119. 1, 9.
Jon. 2, 4.
Pro. 1, 23.

M. Yet if there be a desire to love and yeeld obedience unto that which one knows; sometimes groaning in the spirit unto GOD, sometimes mourning, and constantly waiting

with

not consumed.

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with a heavy heart, until such time as
the LORD shal powr forth his re-
newing grace; all is yet safe.

S. *What warrant have we so to do?*

M. His own promises.

S. *Show them, I intreat you.*

M. Blessed are they which hunger
and thirst after righteousness, for they
shal be filled. Whosoever waiteth on
me, shal never be ashamed. I will
powr water upon the dry ground,
and floods upon the thirsty ground.

Mat. 5. 6
Isa. 30, 18
and 43. 3.

S. *Seeing that the wicked have a cer-
tain faith which justifieth not; what
manner of faith is that which bringeth
salvation?*

M. That faith which is a justifying
before GOD.

Rom. 5. 1

S. *Who worketh this faith?*

M. The holy Spirit.

Eph. 2. 8.

S. *What thing is that which the soul
comprehendeth by faith?*

M. JESUS CHRIST, GOD

and Man, blessed for evermore, our
mediator; who was humble unto the
death of the cross, for our sakes, now
sitting at the right hand of GOD the
Father, with all the rich benefits
which he hath purchased to be

Acts 20, 12
2 Tim. 2, 5
Phil. 2, 7
Heb. 10, 12

Rom. 4, 25

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powr

powred out upon us in this life, and in the life to come.

S. How shal we know whether as yet we have so laid sure hold of CHRIST, as to make him our own?

M. First, we must mark if our souls have perceived all sufficiency of grace to be in him, and the God-head bodily dwelling in him. Next, we must look if we betake our selves only unto **CHRIST JESUS**, to repose upon him, looking for righteousness and life only in him.

Col. 2. 3, 9
AAs 15, 11

John 21,
19.
1Pet. 1, 8.

Then must we behold what love we have unto our Redeemer; and try whether or not we would gladly love him, better then all the pleasures in heaven and earth.

Ps. 42, 1, 2
and 51, 11

Further, we must mark if ever our souls have found joy in believing in the death and resurrection of the **LORD JESUS**. Lastly, look if our hearts be allured with a loving language to desire for that sense and feeling we once had of him, resolving to obey him, if we were able.

S. Seeing that you say the wicked have a sorrow for sin, how should the elect know that their sorrow is not the sorrow

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and sorrow of wicked men?

M. The sorrow of the elect, is a godly sorrow unto life.

S. *Why call you it a godly sorrow?*

M. Because it is wrought by GOD ^{2 Cor. 7, 10} himself. 2. Because the heart breaketh not so much for shame and pain, as for having offended so loving and so merciful a Father; the piercing of so loving a Redeemer, and for grieving of the holy Spirit, our Comforter.

Phil. 2, 13
Ps. 31, 4e
Zech. 11, 10.
Ps. 51, 11.

S. *What kind of sorrow is the sorrow of G O D S children?*

M. A bitter sorrow mingled with sweetness.

Ps. 30, 10,
& 31, 7, 8.

S. *Are the children of G O D ever affected with this grief when they are sorrowful?*

M. No.

Ps. 3 8, 4, 5
6. and 88,
31.

S. *What other disposition then have Gods children in their sorrow?*

M. Bitterness, and a terror.

S. *Whence proceedeth this fearful estate to their sense?*

M. Partly from a feeling of the absence of GOD, and hardness of their hearts, and partly in feeling the stings of a guilty conscience.

Ps. 22, 1, 2
and 51, 3-
and 33, 5.

S. *How may one know himself to be*

in a good estate under such a disposition?

M. First, by his former experience, that once he did feel the sweetness of GODS favor. Next, if in some measure (how small soever) he desire above all things in the earth, the wonted presence of GOD. Lastly, if he wait and hope above hope, that he who hath once begun, will never repent him, resolving, that though GOD should slay him, yet he would trust in him.

S. What may we learn from this sort of disposition?

M. First, that by nature we are separate from GOD, and GOD from us. Next, that all GODS children (until grace make a difference) are as hard-hearted as any reprobate.

S. Seeing the wicked (you say) may have a desire of heaven; what difference is there betwixt the desire of the elect and of the reprobate?

M. The desire of the reprobate, or of those in the state of reprobation before calling, is merely natural, such as was *Esaus* desire of the birth-right, and *Balaams* desire of the death of the righteous; but the desire of the elect

Psal. 77, 5
and 42, 5.

and 66, 10
11, 12. and

42, 1, 2
and 84, 2,

and 63, 1
2.

Rom. 4.
18:

Psal. 119:
Numb. 23

19:

Lam. 3, 31
Phil. 1. 6.

Eph. 2. 1.
2. 3.

Rom. 3:
32: 23; 24:

Gen. 25:
32:

Numb. 23
10.

Ec. 63: 6:

elect is spiritual and heavenly.

S. How may we know when our desires are spiritual?

M. First, by the acknowledging of that which we chiefly desire. Next, of the end wherefore we desire it.

S. What is that which chiefly we must desire?

M. GOD in CHRIST, to dwell in our souls here by his Spirit, to sanctify and quicken us, to raise us up again in the great Day, transforming and making our vile bodies like unto CHRIST'S glorious body, to reign with him for ever.

*Eph. 3. 16.
17.*

Phil. 3. 21.

S. For what end should we desire this?

M. Even for GOD himself, the end of all.

*Ps. 73. 25.
and 116. 5.*

S. In desiring heaven, what should we chiefly respect?

M. Not so much our own ease, as that being freed from sin, in holiness and joy, with unspeakable love (as a vessel full of glory) we may praise and magnify GOD for evermore.

*Rom. 7. 24.
Phil. 1. 21.
23.*

S. Seeing the reprobate may have a certain sort of feelings, how may we discern, whether our feeling be that sense which is peculiar to the child of GOD or not?

C 3

M. By

M. By the Spirit of adoption.

S Which be the sure marks and fruits of adoption in us?

Rom. 8, 16
and 14, 7.

M Perswasion of the love of GOD towards us, of our election, redemption, and glorification: joy flowing from this feeling, with increase of perswasion, and peace which passeth all understanding.

S. Yet what if the soul have no such disposition?

M. Yet must we look back unto what we have felt. Next, we must see what we desire to feel, and further, what we hope to feel.

S. How may one know whether as yet he hath ever had any feeling?

1 Cor. 13, 9.
Psalm. 73.
24, 25 &
31, 12, &
37, 8, 9.

M. He must look, if ever, in laying sure hold of CHRIST, his soul hath been filled with a spiritual sweetness above all the pleasures of nature, which in some measure hath left a seal and stamp of heaven in the soul, that hath thus inabled him to discern betwixt an absence and a presence of GOD, so that he is always joyful when he hath any feeling of GODS love; by the contrary, ever sad and heavy for his absence.

And 52.
35 and 63
3. and 88.
14.

S Yet

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S. Yet seeing the wicked may have an inward restraining vertue to curb sin, and an outward conformity with the Law of GOD; how may it be known, whether one hath a restraining vertue of the holy Spirit?

M. This is most easie to discern.

S. Explain your meaning.

M. The first internal work of the Spirit, is a sight of sin which offends the Majesty of GOD; a sight also of GOD who hath been offended. Next, a secret sorrow, proceeding from a hatred to sin, with a love of that glorious offended Majesty provoked; then a true desire to be freed of sin, with a loving heart, and earnest desire to love GOD for himself. Further also, a purpose and resolution to consecrate our secret thoughts, will and affections unto his holiness, as a living sacrifice. A strife also against all the pleasures & occasions of sin, with an endeavor to keep our thoughts & affections stedfastly upon GOD and his will. Lastly, as the mind naturally strayeth from GOD, the will being perverse, and the affections disordered: if there be then a sting in the

Ezek. 10.

31.

Acts 2. 17.

Zech. 12.

10.

Jer. 31. 9.

Ezek. 20.

43.

Pf. 51. 1. 2

Rom. 7.

24.

Pfal. 42. 1

and 119. 1.

Isai. 29. 9.

Heb. 2. 1.

Pf. 119. 27

and 39. 1.

Gen. 6. 5.

Jer. 17. 9.

Pf. 32. 3. 4.

1 Cor. 7. 11

conscience bringing true remorse: These be signs of the operation of the true Spirit by his renewing grace.

S. *Seeing the work of the Spirit is a thing sensible, which is felt in his renewing vertues, in the slaughter of sin, and reformation unto newness of life: what if (all this while) one feel nothing but the growth of sin, hardness of heart, and blindness of mind?*

M. First, he must see if he be able to discern his sin, blindness and hardness of heart. 1. Look if he secretly mislike the same. 2. Mark if he would willingly with it removed. 3. Consider if he have desire to use, or any wayes with he might use the means, though to his feeling he is no way able to use the same. 4. Look back if at any time GOD formerly did ever give him grace to believe in him: (for that present) without any sense or feeling, even when not being able to pray, in languor, patience and hope, he waited for GODS presence. 5. Consider if after earnest prayer and sorrow for sin, at any time he hath found light, joy, peace, a perswasion of mercy, with some softness of heart, the

Jer. 14, 30

Rom. 7, 14

Eccl. 5, 20

Cant. 1, 4

Jer. 14, 22

Mic. 7, 8, 9

Pla. 77, 9

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Isai. 8, 47

Eccl. 44, 17

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Lam. 3, 16

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the power of sin abated. Lastly, if he find this continually before his eyes; The good which I would, I do not; Rom. 7. 19 but the evil which I would not, that do I.

S. Declare then unto me some marks of the renewing Spirit.

M. A love of GOD and his image Ec. 13. 6. 7. and 139. 21. and 51. 19. for his own cause, being goodness and love it self. Then an unfained hatred of that which offended GOD. Lastly, a misliking of our own evil heart, with a true thirst and hunger to have it made better.

S. Can a reprobate have these marks?

M. No.

S. How so?

M. Because they be the marks of election, and are wrought by the Spirit of adoption, which a reprobate cannot receive.

S. Who are they who feel the wrath of GOD, and shal also perish in the same wrath?

M. Those whom GOD in his judgement wakens: giving the conscience over to find the deluge of torments, the sting of reprobation; withdrawing from them his Spirit, either 1 Thess. 2. 16.

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to

to seek mercy truly, or to believe that there is any mercy for them, so despairing.

S. When doth the L O R D waken such wicked men, to feel these horrors of conscience?

M. Some sooner, some later; some longer before their death, as Cain;
Gen. 4, 4.
Mar. 27, 4. *some again immediatly before their death, as Judas.*

S. What kind of sense hath a reprobate when he is thus wakened?

M. Light, feeling, and perswasion.

S. What light seeth he?

M. Convicting, condemning, and tormenting him 2. *The great God a*
Isa. 48, 22
Heb. 12, 29 *consuming fire to devour him* 3. *Eternity of pain prepared for him, and to*
Mat. 25, 41 *be given over by the Judge to be tormented for ever with the devil and his angels.*

S. What feeleth the reprobate being thus wakened?

M. First, that sin is bitter. 2. *That there is an everlasting wrath prepared*
Gen. 4, 13.
Isa. 30, 33. *for impenitent sinners.* 3. *That the conscience (howsoever for a while asleep in hardness of heart) is capable of wrath.* 4. *That it is a fearful thing*
2 Kings 21
27.

to

not consumed.

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to fall into the hands of the living
GOD. And lastly, that hell torments
do take away all peace and comforts,
bringing nothing but sorrow and un-
quyetness; yea, that a little look of hell
for one evil thought, is more fearful
and terrible then all the torments in
the earth.

Heb. 10, 31
Mark 9,
45, 46.
Luke 16,
24.

*S. Whereof is the reprobate perswaded,
when he is thus wakened?*

M. First, that GOD never elected
him, nor yet CHRIST JESUS hath
redeemed him, and that he was never
renewed by the Spirit of grace. 2. That
he shal never have comfort in heaven
or earth. 3. That there is an everla-
sting wrath prepared for him, & that
he shal never come forth of that pris-
on and torment. Lastly, that GOD
and his creatures, visible and invis-
ble elect and reprobate, shal all be his
enemies, helping to aggravat his tor-
ments.

Mat. 27, 5
1 Sam. 28,
15.

Gen. 4, 14.
Prov. 28, 4

*S. What be the degrees by which a re-
probate is brought unto this torment?*

M. First, prophaneſs. 2. Impeni-
tency. 3. Infidelity. 4. Senselessnes and
dead security. 5. A wakening by a
sensible wrath. Lastly, a rejection of
him.

Heb. 12, 16
Rom. 2, 5.
Heb. 3, 12.
Eph. 4, 19.
Gen. 4, 13.
Mat. 22, 13.

46 *The burning bush*
him into everlasting torments.

S. What difference is there betwixt the elect and the reprobate, in the sense and feeling of the wrath of GOD?

M. First, the reprobate he feeleth and fretteth at the same. Next, his torment paineth him so, that he would gladly be rid of the pain, but never truly repenteth him of the sin. 3 The weight of his torment (proceeding from a guilty conscience, and the sight of GOD the Judge) maketh him to despair, cast off mercy, turn his back upon GOD, and his free promises in CHRIST JESUS; so plunging himself (without recovery) in the wrath of GOD.

S. How doth the child of God behave himself in the feeling of the wrath of God?

M. Being wakened out of the dead sleep of sinful security. First, torment maketh him to lament, and sorrow that he should have provoked his GOD thus to deal with him. Next, he thirsteth for reconciliation with GOD, through JESUS CHRIST. Further, he draweth near, laying sure hold upon his promises of the Word of GOD, desiring to feel them by

by experience. Yea, more, he feel-
 leth no salvation for him out of Gal. 6, 14.
Phil. 3, 8.
 CHRIST crucified, and therefore
 renounceth himself, and all that is in
 him cleaving only to GODS free
 mercy & love in the LORD JESUS.
 Lastly, he giveth not over, but con-
 stantly waiteth, hanging still on GODS Psal. 71, 14
15.
 true love, and the truth of his promi-
 ses revealed in his Word.

*S. Yet show unto me further, how
 near the child of God may come unto the
 wicked in the sense and feeling of the
 wrath of God?*

M. First, GODS child will feel all Rom. 7,
18, 21, 24.
Psal. 22, 1,
and 88, 4,
5, and 40,
2, and 38
4, and 55.
4, 5,
 his impediments standing up betwixt
 GOD and him. 2. He may have no
 kind of feeling, either of the love of
 GOD, or of his mercy, election, and
 redemption, or of the Spirit of sancti-
 fication. 3. GODS child will feel for
 his sins (in GODS absence) in his con-
 science, burning wrath, unequyetness,
 and torment. 4. When he thinketh of
 GOD, he may be troubled. Eternitie
 will dash him, the conscience of him
 also (at that time) may bear such wit-
 nesses against him, that altogether he Psal. 88, 13.
 may doubt of his salvation, easily then
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he may be perswaded to despair: & if at such a time it were given unto the sense of his own conscience to judge, he would willingly subscribe his own condemnation.

S. Declare then what is that manner of working by which God useth to heal a soul being thus diseased?

John 3:5.

M He hath a secret working for that present, unfelt by the patient, yet afterwards fully revealed.

S. But in such a narrow pinch, how may we judge of that secret working?

Psal: 51:

Luke 15:

18.

2 Cor: 7:

11.

M. First, by that grief we have for grieving of our GOD. 2 By that desire we have to be reconciled with GOD: for still the more grievous that the torment is, so much the greater will the desire of reconciliation be, and the hatred to sin. 3 By that hope we have above hope, against our feeling, looking unto GODS free promises, with assurance that he will come, with this resolution, that though he delayed his coming until our last breath, yet for all this that we would wait for him

Rom: 4:18

Lk: 8:17:

S. When Gods children cannot feel, should they measure their estate according

to

to their feeling, believing that God so accounteth of them, as for the present their conscience witnesseth?

M. No.

S. Why so?

M. Because none may measure the favor of GOD by their present temptations, seeing feeling is a false Judge.

S. Yet when one having sufficient knowledge, walking in all the means, so much as may be, and can for all this have no assurance or feeling of remission of sins: is not this lamentable?

M. It may be so for a while, but it is with such as with those who have a bad stomach, who though they cannot make use of their provisions of knowledge for the present, yet when their appetits return, they find better use of it then ever before. Psal. 119:38

S. God (we know) promiseth to give those who delight in him, their hearts desire: yet we see they have it not always in spiritual things, as true joy, feeling, assurance of his love, &c. how doth he then fulfil his promise? Psal. 37:4

M. It is most certain the breach is always on our part, for such look aside on other worldly matters, and not direct- Psal. 51:4

50 *The burning bush*

Ps: 104: 29

directly upon GOD, making him their sole delight, suffering their corruptions bear sway: and then it is just with GOD to take away for a time their feeling; for he seeth, if such had not sometimes a dead heart, they would have a proud heart (which is worst of all) therefore he leaveth them for a time.

S. But they gladly would be freed from both?

Ps: 119: 17

M. Our hearts yet are so deceitful, that GOD seeth we could not escape the latter, but by undergoing the former.

S. What then should such think of themselves, who for some years together, find less feeling in prayer, joy in all good duties, &c. then in former times, although they use the means?

Why do
monies in
Christia-
nity have
much fee-
ling.

Psalm: 77: 7
8: 9.

M. Such think too hardly of themselves, oftentimes without cause, raising the ground-work of their elevation, and calling all the pledges of GODS former favors into question: which indeed they should not do, but rather gather so many more as they can. For though they think that they had better feelings at their first conversion

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version, yet it is not so: (if for the present they stick close unto all GODS means) for their first feelings were in a great part, rather sudden passions, then grounded comforts: but after they come to have any true conflicts with their souls, the mud of the flesh is more purged away, and all things are more sound then at the first.

S. Yet you know, it is written that the righteous in their old age shall be fat and flourishing, bringing forth fruit: what shall some say then, or think of themselves, when they find a decay in their memories, &c. deadness in their affections, &c. though they may not call their election in question, may they not fear some strange judgement?

*Psalm: 92:
13: 14:*

M. No surely: for perhaps then they may flourish most of all in humility, holiness, patience, experience, and such like graces, when they want those stirring and hot affections. Neither ought we to look for such strength of memory, and lively operative actions of grace, in age, in sickness, in great sorrows and temptations, as at other times in young years free from such assaults. Nevertheless,

*Psalm: 44:
17: 18: 19:*

in

in such times G O D giveth graces most fit for those times; as in age, gravity, ability to give good counsel, to speak from experience, &c so that though the aged Christians have not always most life and feeling, and stirring grace, yet are they better seasoned than young souldiers (as the Prophet speaketh) *Give thy strength unto thy servant*; so have they a great deal more of G O D S strength to walk with; yea, the greatest measure thereof at their most need: which if we should attain unto too soon, it would make us proud and secure, to say with the rich man, *Soul, take thy rest, thou hast enough for many years*. And therefore as hounds do hunt best when they follow the scent, not the sight: for then they run a madding, and ready like to break their necks: So aged Christians, though they follow by faith, and have less feeling in sense, yet do they go on more strongly to heaven, than such who run all upon their sense.

S How cometh it then to pass that Gods children are so addicted unto feeling, so mourning when they have lost the same

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same; yea so troubled, that they imagine all is gone for ever?

M: Just as a prick of a pin, or some other distemper in one part of the body doth so vex us, that we for the present are so grieved with the same, that we forget that strength & health which is in the rest of the body: so the feeling and sense of GODS love, being for a while lost, doth so damp with the sorrow thereof, all other graces in the soul, that for the present we can discern none, and so imagine all to be lost for ever.

Cant. 5, 6.

S: *What maketh Gods children so to rely upon feeling?*

M: Certainly (as I think) because they remember not that it is written, *We walk by faith, and not by sight:* and so their faith being weak, by reason they are not well clothed with their spiritual armor, having forgot their consolation; no marvel they stagger and reel to and fro, having lost the touch of that hand which had wont to guide them. So that I say, it must be want of faith the strength whereof appeareth most in the least measure of feeling.

2 Cor. 5, 7.

Heb. 12, 5

S. Where-

S. Wherefore then doth God give unto his children such a measure of feeling at their first conversion, yet afterwards withdraweth the same?

M. Even as we see we may lead a little child when he is young whither we will, with apples, and such-like toys: so are we (being babes in CHRIST) led by feeling at our first conversion; then we are altogether for rewards: at which time, if GOD made us not better offers than the world, we would forsake him, and cleave unto the same. But (with the
Heb. 11, 3. woman of Canaan) to hold out in-repulses, without feeling, to gather strong arguments to move GOD again and again, argues a strong faith. Again, Christians have ordinarily more feeling at first, because then every thing is new unto them, receiving more from GOD then looked for. Neither are our prayers then so much under-propt with arguments as with feelings; then we come with simple suits, thinking GOD loves me, and therefore he will hear me. As little children use to come to their parents, they bring no forcible reasons; but

Mat. 15, 22

Ps. 116, 1.

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but, I pray you, Father, &c. give me such a thing : neither do their parents expect any ; but are well content (yea gladly) to hear them ask at first. But when process of time maketh those feelings (by use) not to seem so new, and so not sensible, G O D hiding his face , and feeling decaying, then do they begin to lay about them with their knowledge , to labor for strong reasons in their prayers, to seek how to move G O D best, by his nature, promises , and former mercies. And then indeed (whatsoever we think) is the best growth in faith and all goodness ; which after the storm is past , GODS children can see and rejoyce , yea and live upon the store a good while after , having those prayers which they made in their deepest anguish, as the best pillars of their assurance of G O D S love.

Heb. 5, 7.
Exod. 32,
11, 12, 32
12.
Psa 40, 10
11, 12.
and 31, 22

S. Why doth God, for the most part, so long delay to give comfort and feeling unto his children ?

M. Not like unto some Physicians and Chirurgians, who with needless delays put their patients to extraordinary pains : but for their good , to make

Mat. 9. 15
23.

make them spend prayers, whereby they are alwayes gainers: the pains whereof is but the crossing of the flesh; which the more it is tamed, the better it is for them.

1 Cor. 9,
27.

S. What then should one do, when he hath long attended without any comfort, or feeling?

Ps. 71, 14,
Job 13, 11
and 19,
23, 24, 25.

M. When the soul would most willingly despair (because of the sense of sin, terror of conscience, & GODS absence) then believe most; lay surer hold then ever upon the promises of the mercies of GOD, in CHRIST.

S. How can one say that he believeth, not finding in him the fruits of faith, which are prayer, comfort, peace, and holiness?

2 Cor. 5.7
Psal. 36, 3.

M. Faith and lack of feeling may well stand together; yea, and great doubting: and he who believeth most and feeleth least, is he who glorifieth GOD most. For when we feel, we possess (as it were) a beginning of that which shal be in heaven. We live now by faith and hope, not by sight and feeling.

Rom. 8.
24, 25.

S. But how should the conscience in the meantime rest, since feeling is no competent Judge?

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M. Build upon that Rock, against Mat. 16. 18.
which the gates of hell cannot prevail.

S. *What is that?*

M. To stick close unto CHRIST,
and unto the vertue of his death and
resurrection, remembring the justifying
blood of CHRIST, the satisfying
blood of CHRIST, the meritorious
blood of CHRIST, the comfortable
resurrection of CHRIST JESUS; John 29. 24. Mar. 9, 15
and that he came not to call the righteous,
but the sinners unto repentance: that he came
for the sick, and not for the whole: that he biddeth
all laden and weary sinners come unto
him; yea, and all such who are athirst,
to come unto the waters and drink
freely; assuring them that though their
sins were red as scarlet, yet that he
will make them white as the snow: as
also he himself hath sworn, that as he
liveth, he desireth not the death of a
sinner, but rather that he should turn
from his wickedness, and live; promising
that he will neither break the bruised
reed, nor quench the smoking flax; but
will bind up that which is broken, with
the comforts of his Spirit; will

John 29. 24. Mar. 9, 15

Isai. 1. 18. Eze. 33, 11

Mat. 22, 20 Isa. 61, 1. Mat. 10. 20

Isai. 61, 1; Luke 15. 4, 23.

§8. *The burning bush*

will make whole that which is wounded, with the plaster of his precious blood, and bring home the lost sheep, rejoycing also at the return of the forlorn son. His love also covereth both the multitude of sins, and the sinner, with his own shining righteousness: He also quickneth and raiseth up the dead soul that is stinking in the grave of sin. And, to be short, he saith; He who believeth shal never be ashamed; but shal be raised in that great day with a glorious body, like unto the most beautiful body of CHRIST JESUS, and shal never be condemned, but have everlasting life. This is the Rock I spake of, and on this Rock must the soul anchor, when it is tost betwixt the strong winds and deep waves of sin and everlasting wrath. For blessed is he who believeth, though he never saw JESUS with his eyes. Yea, suppose one never had any feeling of him, still waiting in hope and languor, and resting upon the love and mercy of CHRIST JESUS revealed in the Word; This is a sure ground to rely upon, that as GOD is Truth it self, so he will most cer-

Phil. 3, 9.
Eph. 2, 1.

Rom. 9,
33, & 8, 1.

Psal. 61, 2,
and 27, 5.
and 32, 7.

Joh. 20, 29

Lam. 3, 34
25, 29, 27.
51, 32.

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certainly perform all his promises, in his own good time, being both merciful and powerful to perform whatsoever he promiseth.

John 3, 23
and 14, 6.
Joh. 13, 4.
2 Tim. 1.
12.

S. Yet why may not one who doubteth of his election, reply, It is certain, GOD is merciful, true, and powerful, but what is that unto me, seeing that I cannot perceive in particular that he hath made a promise unto me?

M. First, I would have such a party to assure himself, that this is but a jugling deluding sophistry of the devil, to make any to pry in the decree of GOD, to see whether his name be written there or not, before he use the means: for then this followeth, that because I cannot see GODS decree, therefore I will use no means, all are in vain: which temptation, if the devil can once settle, keeping such parties from the means, then he knoweth they be sure his own. Next, I would wish them to remember, that the LORD is so abundantly merciful in making his promises, that he excludeth no sort of persons, neither Jew nor Grecian, bond nor free, high nor low, rich nor poor, but the righteous.

Isa. 43, 10
11, 12, &c
40, 13, 25,
26, 27, 28.

Jer. 3, 31
32.

Gai. 3, 28.

Rom. 3,
23, 24.

1 Tim. 1,
15.

Eph. 2, 1.

teousness of GOD through JESUS CHRIST, is in all, and upon all who believe. That there is no exception of persons; for all have sinned, and are deprived of the glory of GOD, and are justified freely by his grace, through the redemption made in CHRIST JESUS; yea that CHRIST JESUS came into the world to save sinners, whosoever they be, excluding no sort, nor degree, from laying hold on life; much less any particular person. Rather (then) must one gather the quite contrary arguments against the devil, and carnal reason. And thus return their arguments; All GODS children (for the most part) who in former times have been called and enlightned (when they were dead in sins and trespasses) at their departure from *Sodom*, were not so curious at the first to pry in GODS decree, to know whether their names were written in the Book of life, before they would use the means: but they rejecting sense and carnal reason, did by degrees use the means to their power, and so by the constant use of the same, and GODS blessing therewith, be

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little and little, at length found their eyes opened, their hearts softened, the whole man in part sanctified, so attaining unto the knowledge of his decree: Therefore I will also use the means (rather obeying GOD then the devil) which though by and by they prove not effectually, yet I will wait GODS good time, and who knoweth but at length I may speed as well as others? And so again, though I find not my name in the free Covenant of mercy, yet since it excludeth none by name, I will hope still, though I be most sinful; yet CHRIST he came into the world to save sinners; he justifieth all those who believe in him, how miserable soever they be, yet his righteousness apprehended, covereth all their infirmities. But so it is, I am a vile sinner, laden and burdened with iniquities: therefore I will believe, and my LORD will justify me, and I will draw near unto GOD, and he will ease me: I will apprehend and cleave close unto his righteousness, how vile and naked soever I be of my self: And thus I shal escape in the midst of all tempests: For, GOD,

Isa. 40, 31.

Pf. 138, 7.

1 Tim. 1.

13.

Mat. 9, 13.

Rom. 4, 5

and 8, 2

Isa. 53, 4, 5

Mat. 11, 28

Phil. 3, 9.

Isa. 55, 8, 9

Psal. 8, 47. if I be penitent, is more powerful to
 8, 9.
 Eph. 3, 10 forgive & heal my rebellious, then I am
 able to provoke his anger. Now the
 ground of this consolation is the revealed
 truth of GOD, which is as sure as
 if we did see him in an extraordinary
 manner, both feeling and hearing him
 speak unto the heart and ear, or ravishing
 us in visions as he did to *Adam*,
Abraham, *Isaac*, *Jacob*, *Moses*, the
 Acts 2, 31. *Prophets* and *Apostles*, or as unto *Paul*
 Mat. 5, 28. out of heaven: for heaven and earth
 Luke 1, 54 shal pass away before any tittle of his
 Word shal fall unto the ground. And
 he who resteth upon this Word, out
 and beyond his feeling, he resteth
 upon the arm of GOD; and as GOD
 is true, shal undoubtedly find deliverance:
 but he who measureth the promises of GOD
 by his feeling, and thinketh that he believeth
 not, but when he feeleth, he sinneth grievously;
 for he compareth all undoubted
 Rom. 3, 4. verity grounded upon GOD (which
 Heb. 10, 23. shal be performed in GODS good
 Isa. 33, 6. time, as certainly as GOD is truth
 7, 8, 11. it self) with an uncertain and vanishing
 feeling, which may fail us, but the
 promises of GOD cannot. He
 there

therefore who measureth his faith by his feeling deceiveth himself; because neither is it permanent, neither have we any warrant of the measure, time, or continuance thereof; seeing the LORD cometh when he will, and as he will, as he seeth to be most for his glory and our good, even in our most need. And as for the chief grounds of faith, there is no need to go up unto heaven to seek for them, neither to dig down into hell to find them out: For (as *Moses* speaketh) the Word of truth is near unto us, our eyes see it continually, our hands handle it, our ears have the same read and preached unto us. And he that believeth in his heart (as the Scripture speaketh) that JESUS CHRIST is dead and risen again, confessing him also with his mouth, shall be saved.

Isa. 59. 16,
17, and
65. 5.

Rom. 10. 9

S. What manner of working is that which the LORD worketh with the soul, when he revealeth himself unto us?

M. First, he removeth darkness, terror, and that which presseth down, and doubting. Next, he powreth forth upon the soul, 1. A sensible light. 2. A perswading light. 3. A

Eph. 5. 8.
Acts 26. 18
and 2. 37.

S. *Explain your meaning in so saying.*

M. I mean this, that when GOD worketh with the soul, he will powr out the light of his Spirit upon the same, showing clearly unto the party, that he loveth him, and through love hath chosen, redeemed, and in the heaven will crown him. This light bringeth joy unspeakable and glorious. This light bringeth that peace of GOD which passeth all understanding. And during this light, we feel that which the eye never saw, the ear heard, neither can enter into the heart of man to think of.

1 Pet. 1. 8.
Phil. 4. 7.
1 Cor. 2. 9,
10.

S. *How shal we try in such experience, whether that light we feel be the true light or not?*

M. First, we must try how the soul was disposed before that light came. Next, try what sort of feeling we have in that light. Lastly, we must mark what stamp it leaveth in the heart, and how we are disposed after feeling.

S. *What manner of disposition should be in the soul before that light came?*

M. A darkness, deadness, and sens-

fenflesness with torment, at sometimes Eph. 2, 1.
doubting, and terror : a sensible ab- 5, 8.
sence of the power of the holy Ghost, Acts 2, 37.
Deut. 28,
either to comfort or sanctifie, 56, 66.

S. Doth every man feel this estate?

M. No.

S. Who then are they who feel this miserable estate of the soul?

M. None in a manner, but the children of GOD.

S. How may one know when the sight of his misery is wrought by the Spirit of GOD?

M. Because it is an effect of his Acts 2, 37.
working. Eph. 1, 13.

S. Show me that.

M. It is a light which must show unto us our darkness, and it is a presence which maketh us to feel and see an absence.

S. Yet to go on, perswade me, I intreat you, more fully thereof.

M. Look then first to the experience of the Saints of GOD. Phil. 1, 6.

Saint Paul saw not himself until GOD called him; yea, he thought himself without reproof. Next, let any one who is called, look unto his own experience, and he shal see there

Rom. 7, 9. was a time when he had no feeling of that miserable estate. Now when we shall find a change, nature cannot be the worker thereof: For nature hath not that light to discover unto us our misery. We are dead in sin by nature, and blind also; how is it then possible for a dead man to see or feel? So that it must needs be a light, surpassing a natural light, which sheweth unto us our misery. Again, if it were only nature which discovereth unto us our miseries (seeing nature retaineth still her own natural opinions;) what is the cause that there was a time when we did neither see our selves, nor our misery? For if the sight of our misery were natural, we ever would have seen the same. So, because it is of grace, blind nature could never show the same; therefore the sight of our misery is by the special working of the holy Spirit.

Rom. 8, 26

S. But Cain, and divers other wicked men, did feel their own misery; how may we discern betwixt their sight, and that of GODS children?

M. The sight which wicked men have of themselves, and their misery,
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it cometh after some evil deed done, being guilty, and thus convicted of the crime by their natural conscience. Next, they see the punishment, and only therefore tremble. Further, their fear is for the punishment only, as *Cains* was: As also they feel not with any continuance the miserable state of their soul to strive against it, to subdue it unto true remorse: neither can they see the wickedness of their heart, or truly desire to have it renewed, or brought under an heavenly sense of GODS love and favor.

Isa. 33, 14.
Gen. 4, 13.
14.

S. Show unto me also, how seeth the the child of GOD his miserable heart?

M. The chief thing the child of GOD looketh into, is the heart. Next, he feeleth the evil disposition thereof. Further, he is grieved with the sense of the same. Then he thirsteth to have it made better, rather than to obtain the whole world, and all the pleasures thereof. There will also be still a strife (at the least) in his desire and will. Lastly, at some times GODS child will feel his heart made better then usual; that is, he will feel the hardness, blindness, unquietness

Isa. 63, 17.
Psa. 51, 10.

Gal. 3, 17.

1sa. 61, 10. thereof somewhat abated; and light, softness, and peace, in place thereof. So that when the presence of GOD is in the heart, GODS child feeleth it: when it is removed he discerneth it. For the truly wicked feel not a hard heart, neither know they what a soft heart meaneth. It is therefore only peculiar to the child of GOD, to be able to discern rightly of his own misery and GODS mercy.

S. But what if one do still feel nothing but hardness of heart, and blindness of mind, as yet none being able to perceive a change?

M. First, he must try whether that sense of hardness he feeleth, be the work of GOD, seeing there was a time when he had not this sense. Next, mark if he be pleased with that estate, or rather gladly would have it made better (if possible it may be) though it were but like unto smoking flax: Remembring that promise; Blessed are they who hunger & thirst for righteousness, for they shal be filled. Further, he must warily mark whether at any time he is able (how weakly 1sa. 38, 14 soever) to speak, intreat, and pray unto

Mai. 42, 3.
Mat. 5, 6.

unto GOD for mercy, to have the heart softned, &c. None can make us to pray in any measure, save the Spirit; yea although there be but a sigh unto GOD, it is surely wrought by the Spirit. Then see, it after prayer, or in prayer, he hath ever obtained any ease or rest. Lastly, though he obtain no ease, yet let him look if he would gladly have a soft heart in some measure (howsoever weakly relying upon the Word) hoping that GOD in his own good time will come, therefore waiting in patience.

Rom. 8.
28.

Phil. 4. 7.

Psal. 40. 3.

S. What learn we hence?

M. First, that the sight of our selves cometh not of our selves, but of GOD.

1 Cor. 11.
12.

2. That we are in a blessed and happy estate, when we have a sense and feeling of our misery, being displeased therewith, and desiring from our hearts to have it removed.

Mat. 5.

3. That in such an estate, we are those with whom GOD is now a working if we be able to discern betwixt a soft and a hard heart, betwixt the light of the Spirit, and the darkness of nature.

Mat. 13, 16.
Luke 10.
24.

4. That when we obtain but some piece of desire, and sometimes some little

little grace to pray, with a little hope reposing upon the Word of GOD; that albeit to our feeling GOD is not near unto us, yet that in his own good time he will come again: so that as truly as I feel an absence, desiring his presence, he will as surely satisfy our desires, letting us feel his blessed presence. Lastly, though we be but as bruised reeds, and smoking flax, having nothing to boast of, either of holiness or feeling, as the least of all Saints, yet that GOD will neither break off our longing, nor quench our desire. And so that finally we are in the state of grace, notwithstanding all hellish temptations.

S. How should we try whether that be the true light or not, which in the time of feeling is felt?

M. If we mark in the time of feeling, wherewith the soul is filled,

S. What then filleth the soul?

M. An unspeakable power, which transformeth the mind, with a sensible presence of that great light, making the soul to exult, and rise up in joy, and rest in peace, and triumph in persuasion,

S. Where-

Nich. 7. 9.
Eol. 14.

Mal. 42.

Rom. 8. 6.

not consumed.

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S. Whereof is the soul thus perswaded?

M. Of the love of GOD unto us in JESUS CHRIST, in our election and redemption; that he hath loved and given himself for us: so that by him being saved from condemnation, we shal be crowned with him in glory for evermore.

*John 3, 16.
Eph. 2, 4.
Rom. 8, 11.
17.*

S. Who worketh this perswasion?

M. The Spirit of GOD, which searcheth the deep things of GOD.

*2 Cor. 2.
19.*

S. Have not GODS children that sense at all times of this perswasion?

M. No.

S. When is it felt then?

M. At some times only, or when it pleaseth him to reveal himself, for his own glory, and our comfort, according to his own good will.

1sa. 54, 7, 9

S. Have not all the children of GOD a like measure of feeling?

M. No.

S. What if all ones life-time he never have felt any such sense, as you speak of; may he therefore conclud that he is one of those in whom the holy Spirit dwelleth not?

M. That followeth not, that he should reason thus: I feel not, nor ever felt

Lam. 3, 18

felt the joyes of the Spirit, therefore he is not within me, and I shal never feel the same. This is a false conclusion. The holy Spirit may be in one (as it was in a whole Church) even then when he feeleth hardness of heart, terrors, and doubting.

Isai. 3, 17.

1 Sam. 27.

Isa. 31, 52

Was not the Spirit of GOD in those Saints, who do complain, and demand of GOD thus; *O LORD, why hast thou made us to erre from thy wayes, and hardned our hearts from thy fear?* Was not the holy Spirit in the Prophet David, who suffered the terrors of GOD from his youth, with doubting of his life?

S. Yet declare what that stay is which should uphold one in such a temptation?

M. First, to look unto GOD: Next, unto our own heart.

S. What is to be considered concerning GODS part?

Rom. 8, 28

M. First, that all things (as the Scripture speaketh) work together for the best unto those who love GOD. Next, that GOD cometh when he will, chiefly in our most need. 3. That GOD hath all the hairs of our head numbred, so that nothing

Mat. 10, 30

nothing cometh to pass without his gracious providence : And thus must we assure our selves, that it is his blessed will to hide himself from us for a little. 4. We must remember that GOD is mercy and wisdom it self ; and that mercy moveth his Majesty to give his presence : but wisdom directeth that presence , as he thinketh most expedient to his glory and thy good. So that he is but foolish who fretteth in impatience, because GOD cometh not unto him at his pleasure , seeing he (who is wisdom it self) knoweth best his own time. Lastly , we must remember that GODS will in thus leaving us , is to try whether without feeling we can in faith believe his promises, resting and waiting patiently upon him in humility until he come.

S. What should be considered concerning our own heart ?

M. First, to mark if we find a want of GODS presence , discerning an absence. 2. We must mark whether this absence doth grieve us. 3. Mark if we hunger and thirst for his presence. 4. We must be sure that either we use the means of the Word and prayer

Isa. 54, 71.
Exo. 34, 6.

1 Kings 6.
33.

Deut. 3, 10
Jam. 1, 2.
Psal. 40, 19

Cant. 3, 1.
Psal. 10, 1.
and 42.

And 84, 2.

1Isai. 8, 17.
and 35, 9.
Hab. 2, 3.

prayer, or at least have a desire to the same, suffering others to do for us that we are not able to do. Last of all, we must try whether we have resolved to wait in hope, resting upon his promises in patience, with a constant desire until he come.

S. But seeing the Saints of GOD have not still a like measure of feeling, shew (as near as you are able) what is the greatest measure of feeling they find in this life, and the least measure they attain unto?

M. The greatest measure is, when one is ravished with an unspeakable presence of GOD, so that the senses of the body are not felt, but overcome with that fulness, which then the soul receiveth, as Paul was ravished: or by an extasie of revelation and visions, as beset unto Peter, and the Prophets: or when the presence of GOD is felt in the Word, either read or preached, or in prayer, that it filleth the soul with an unspeakable joy, and a wonderful peace of conscience, which none can understand but he who feeleth the same. Again, the least measure which the Saints feel

2 Cor. 12,
1, 2.

Rev. 1, 10.
Acts 10, 3.

Acts 4, 31.

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feel, is either under terror, or in the times of peace.

S. *What is the least sense which the soul attaineth under terror?*

M. The estate of the party must be considered, if he hath been effectually called or not.

S. *What is the disposition of the child of G O D under terror, who hath never been called, but for the present is a patient in the act of calling?*

M. Bitterness, doubting, terror, in the feeling of sin and wrath; yet there is a kind of weak desire, with a hope Acts 16, 29
30. (although weak) raised by the holy Spirit, to wait for better.

S. *In such an estate, how is the soul supported?*

M. By a secret and powerful presence of G O D, although for the present it be not felt. 2 Cor. 13,
9.

S. *What is that which maintaineth this presence?*

M. Grace to seek grace, grace to languish for grace, and grace to wait in hope until G O D come. Jer. 17, 7.
Matth. 5.

S. *If the child of G O D have been called, and have tasted how gracious the LORD is, what is his disposition under terror?*

M. He

M. He is possessed, either with a blind terror, or with a terror proceeding of guiltiness.

S. *What do you call a blind terror?*

M. When one is smitten with a confused fear, not knowing the cause, nor wherefore.

S. *What is the disposition of the child of GOD in such an estate?*

Psal. 77, 3.
Lam. 3, 33

M. The soul is stupified, dashed, and amazed, almost devoured and swallowed up with the fear. Next, there remaineth a certain memory of the presence of GOD once felt. Lastly, the soul is secretly supported by the Spirit of GOD to wait, so that for all this it despaireth not finally.

S. *But what if the fear proceed of guiltiness?*

1 Sam. 7, 5.
Hos. 6, 1, 2
1. am. 1, 22
Psal. 4, 8.

M. First, GOD giveth grace to pray for remission of sins. 2. He melteth the heart for offending of him. 3. When we cannot sorrow with tears, there will be languishing sighs. 4. The remembrance of by-past experience, yeeldeth some comfort. Lastly (though at some times scarce there be any hope felt) yet the soul will wait for comfort.

S. *Show*

8. *Show then what is the least measure of feeling which the child of GOD hath in the times of his peace?*

M. A sense of the hardness of his heart which he cannot possibly get softened: a sense of impenitency, infidelity, blindness of mind, deadness of spirit; an inability to strive against the heart, and the evil disposition thereof with any spiritual battel, only there may remain some weak desire of a better disposition, a small kind of discontentment with the present estate of the soul, with now and then some heavy faint stolen sighs, looking up unto GOD for some help. Isa. 63, 17.
Lam. 1. 18
13. 16.
And 5. 17.
18, 19.

S. *What is the cause that GOD will have his Saints to feel such terrors and stings of conscience?*

M. First, that they may know that sin is bitter and fearful 2. That they may understand that GOD is angry against all sin, and hath treasures of everlasting wrath ready to be poured out upon impenitent sinners. 3. That thereby the Saints may learn to hate and detest sin so much the more 4. That they may resolve to follow after holiness, striving to eschew the garment Ec. 31, 5.
Lam. 3. 29
Heb. 12, 1
Jude 23.

garment spotted with the flesh ; That
 Ps. 116, 1. so much the more dearly they may
 love CHRIST JESUS, who hath
 washed & redeemed them from their
 sins, and that most terrible wrath
 which burneth for evermore.

*S. What is the cause that GOD will
 have his Saints to feel hardness of heart,
 and the miserable estate of their souls ?*

*M. First, to make them understand
 how barren, dead, filthy lepers they
 are by nature through the corruption
 of sin. 2. That in this feeling of them-
 selves they may be humbled, and tru-
 ly acknowledge their misery, in sha-
 ming and condemning themselves,
 that GOD in such a sensible confes-
 sion may be glorified. 3. To make
 them the more gladly and joyfully
 long for the coming of CHRIST.
 4. That when they do feel, they may
 learn to discern how precious a hea-
 venly presence is : so ever thereafter
 so much the more careful to entreat
 the same, and more thankful for all
 manner of comforts. ; That the Saints
 may know and understand, that albeit
 they find sometimes GOD working
 within them, as indeed they do, yet
 that*

Psal. 51, 3.

Ezek. 36,
 31. and 30
 43.

Cant. 3. 4.

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that the strength of corruption is so great, that it quencheth these sweet and holy feelings; as also that we may know our weakness and infirmities to be such, whilst we walk in this tabernacle of clay, that we are not able to retain a constant spiritual presence. 1 Cor. 12. 14. 13.
 Last of all, that we may afterwards pity, and be so much the more merciful unto others in the like estate.

S. What may we learn hereof?

M. First, that one sense and feeling is not enough, but GOD in mercy must multiply feeling after feeling, and grace after grace. Next, that we should long to be freed of this body of sin and death, to be clothed with our heavenly husband in glory, there immediatly to see the face of GOD, there to feel an everlasting presence without any absence. Phil. 1. 23. 2 Cor. 5. 1 Cor. 13.

S. Is it possible that GOD can be in the heart, when we feel the hardness of our hearts?

M. It may be so.

S. How may that be known?

M. First, by the feeling of the evil. Psal. 32. 3. and 38. 3.
 2. By the extream sorrow, heaviness, and discontentment for that evil
 dispos

Pr. 63. 17. disposition. 3. By that remaining desire, to have the soul truly touched with a sensible presence of GODS holy Spirit, with a desire to strive, when we are not able to strive.

S. *What manner of stamp leaveth this light in the heart (being now departed) in the time of hardnes of heart ?*

Pr. 61. 30. M. First, it confirmeth and setteth the soul to rest upon that GOD whose presence was once felt. Next, it maketh the soul still bold to draw near unto GOD. Further, the memory of that former presence bringeth comfort in temptation, because we have felt such light as hath sanctified and renewed the mind, will & affections. And 77. 5. 6. Again, it maketh a man marvellous & humble, to hate sin, to love holiness righteousness to make choice of GOD, to be his sole pleasure and delight, as possible he may; to loath this present life, and the pleasures thereof; to long to be dissolved to be with CHRIST: And 51. 12. to walk as a stranger in this world: to have his conversation in heaven, by faith and hope, as the heir and Son of GOD. Phil. 1. 23. The remaining stamp of this light also, maketh the child, of
GOD

G O D rejoyce when he seeth G O D ^{Psal. 139. 126.}
honored; and contrarily, exceeding
sorrowful when he seeth him disho-
nored.

S. *What is the cause that this smal re-
maining light, hath, or can have such a
stamp, and effectual working?*

M. Because this light once shi-
ning in the soul, draweth it so near un-
to G O D, and G O D unto it, letting it
see and feel clearly in that light, that it
is beloved of G O D; which when the
soul once by a strong apprehension
feeleth, it answereth G O D with a ^{Psal. 27. 8.}
sweet love again; so that this sense of ^{1 Joh. 4. 19.}
the love of G O D once shed abroad ^{Rom. 5. 5}
in the heart perswading, comforting,
and sanctifying the same, acquainteth
the soul with G O D, so that neither ^{Jer. 32. 40}
can he forsake the same, or it finally
forsake him: remaining always sad (at
least when he is grieved) joyful when
he is glorified, either in mercy, or in
justice.

S. *Is it possible for the child of G O D
to fall into such hainous presumptuous sins
as wicked sinners do?*

M. It is possible.

S. *What is the cause thereof?*

1 Cor. 6. 3.

10. 11.

Eph. 2. 3.

Tit. 3. 3.

M. Be-

2 Chron.

33. 9. 11.

M. Because that the same vileness is in the nature of the child of G O D, which is in the prophaneſt reprobate.

S. I grant, the child of G O D before he be called effectually, may go on for a while in as evil a course as any reprobate. But can the child of G O D who hath been effectually called, fall from his feeling and holiness, in such sins as maketh the reprobate damned for ever?

M. Most certainly he may.

S. How are you able to confirm your judgement?

Psal. 51.
10. 11.

M. In place of light he may be covered with darkness: In place of feeling and perswasion, there may come deadness and doubting: In place of joy, terror: for softness of heart, hardness: in place of holiness, much prophaneſs.

S. Explain your meaning in so saying.

Job 3. 18.
12. and 6.

49.

Pf. 40. 12.

1 Kings 11

4. 5. 6. 7. 8

M. It is plain that there was in Job terror and doubting: and in the Prophet David, sense of wrath, and grievous fears of wrath: and in Solomon, a strange and fearful declining from good, and a wonderful practice of evil.

S. Can the child of God altogether lose

the

not consumed.

83

the comfort of feeling, and be oppressed
with terror?

M. Yea truly, and that so far, that
the sense of sin, and the wrath of
GOD will over-burden the soul: and
David testifieth, when he saith, Thy
hand was heavy upon me day and night,
and my moisture is turned into the drouth
of Summer. And again, There is no-

Psal. 31, 4

thing sound in my flesh, because of thine
anger; neither is there rest in my bones,
because of my sin; for mine iniquities are
gone over my head, and as a mighty bur-
den are too heavy for me. My wounds
are putrified and corrupt, because of my
foolishness. My reins are full of burning,
and there is nothing sound in my flesh.
Yea, he further testifieth, that the in-
dignation of GOD lay upon him.

Psal. 38, 3
4, 5.

Again he saith, Thy indignation goeth
over me; and thy fear hath cut me off.

Psal. 88, 3
7, 16.

S. Yet declare further how far may
the child of God be cast down (feeling of
Gods absence) being in continual vexa-
tion by the apprehension of his anger, yet
continuing the child of God?

M. First, the child of GOD may
be driven to such an extremity and
narrow pinch, that (to his feeling,

E

GOD

G O D hideth his face from him) the LORD rejecteth his soul; and when he roareth, crying out, that he shutteth forth his prayer. Next, to his sense and feeling, he will feel the G O D of heaven to be his enemy, pulling him in pieces, causing the arrows of his quiver to enter into his reins, filling him with bitterness, and causing his soul to be far from peace.

Again, the child of G O D, to his feeling, may through the affliction of his soul, be at the brink of despair, and at the point of death; yea, and from his youth suffer terrors, doubting of his life.

Lastly, the child of G O D through the manifold temptations of his soul, will be so dejected, that when he prayeth his spirit will be full of anguish & vexation & agony, thinking that G O D hath either forgotten to be merciful, or that he hath shut up his tender mercies in displeasure: that he hath overthrown and destroyed him on every side: that being gone, G O D hath kindled his wrath against him.

S. Can the child of God after he hath felt terror, become so senseless, that he will

Lam. 3, 8.

Psal. 68, 15.

Ez. 77, 8, 9.

Job 16, 7;
8, 9, 10, 11
12, &c.

not consumed.

85

the be hardened from the fear and awe of the
hen majesty of God?

nut- M. He may, as the Prophet *Isaiah* Isa. 63, 17:
his testifieth, when he saith, *Why hast thou*
the made us to erre from thy ways. and harde-
my ned our heart from thy fear? As also
e ar- experience of the Saints of GOD in
o his all ages witness the same.

and S. How far may the child of God, af-
ace, ter his effectual calling, run ryotously in
o his prophane looseness?

on o M. First, he may stray and fall Rev. 2, 4,
and 3, 15
, and away in his affections of love and ha-
from tred. Secondly, he may loose the
g o reins in outward affections.

n the S. How may the child of God degene-
rate in his affections?

, will M. First, his love and obedience Rev. 2, 4, 5
ayed may grow cooler unto CHRIST
& ve E S U S; his hatred likewise of sin
O may be diminished, and the love of
ciful righteousness removed a little, and
ende yet remain the child of GOD. As we Mat. 26, 72
hat see in *David*, a man after GODS
m o own heart; and *Peter*, CHRIST S
O dear Apostle, who thus for a while
m. did fall away in their affections.

he ha S. What are the degrees by wh. ch the
he w child of God cometh unto this disordered

E 2

ryot

riot, and looseness in his affections?

Jam. 1. 14.
Eccl. 3. 3, 4.
Heb. 4. 12,
13.

M. First, he suffereth the presence of GOD to go forth of his heart, and the mind to be blinded. 2. He leaveth off seriously either to seek GOD, or to mourn for his absence. 3. The vail and snares of hardness of heart thus cometh upon him. 4. The heart becometh senseless and dead. 5. The party thus lying open unto temptation unarmed, sin deceiveth, with the intincements thereof, defiling the affections, perswading them to fulfil the lust of the flesh. 6. The sense of heaven and of hell become strangely decayed. And lastly, there may well abide a light to convince and convict the conscience thus defiled, but no power to resist sin in the act.

S. *What should we learn from hence?*

Heb. 3. 13.
and 3. 15.
15.

M. First, to beware we lose not our peace & communion with GOD. 2. To shun hardness of heart, & blindness of mind. 3. Not to suffer the conscience to be senseless without feeling, but ever to retain a sight and sense of sin, and the terror of GODS wrath for the same, with some measure of remorse and godly sorrow.

Heb. 5. 13.

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4 To be watchful, that the vile bewitching pleasures of sin benumb not the conscience, making it consent unto such abominations: for if we so do, the strength of sin will overcome us; and by the righteous judgement of GOD we shal fall into some great danger, which although it bringeth us not to hell, shal be a stain in the conscience, and as a thorn in our side all our life long.

1 Sam. 12.
11.

S. Is it possible for the child of God to fall into such gross sins, as those who are ordained unto destruction: the sin against the holy Ghost excepted?

M. Nothing more certain: he may fall into the same sins, and yet be no cast-away. *Esaü* a reprobate, was a fornicator. *David* an elect, did commit adultery. *Lot* an elect, was overtaken with drunkēness & incest; so also was *Noah* with wine; *Peter* an elect denied CHRIST; and *Joseph* did swear by the life of *Pharaoh*: so that he hath no freedom (if GODS Spirit be absent) more then these, not to fall into such gross sins: the sin against the holy Ghost excepted.

2 Sam. 11
11. 4.
Gen. 19, 33
and 9, 21.
Mat. 26. 70
Gen. 41. 15

S. What is the sin against the holy Ghost.

E 3

M. There

A disco-
very of
the sin a-
gainst the
H. Ghost.
Mat. 12, 31
Mar. 3, 29.
Luke 12,
10.
Heb. 6, 4.
Ex 10, 20.
a John 3,
16.

M. There are six names given un-
to this great sin. 1. It is called a sin
against the holy Ghost. 2. A blasphem-
y, an impious blasphemy, extremely
impious. 3. A sin that never shall be
forgiven. 4. A falling away, an apos-
tasy. 5. A sin against knowledge
and conscience, in great light, in de-
spite of the Spirit of grace. 6. A sin
unto death.

S. *Why is it so diversly named?*

M. Because GOD in his Word
hath been pleased so to express the
same unto us: yet if we list to look
more nearly into the same, we shall
find sundry causes. First, it is called,
A sin against the holy Ghost; not in re-
spect of the substance of the holy
Ghost; for the essence of the three
Persons, is all in one and the same
GOD: nor yet in respect of the Per-
son of the holy Ghost; for whatsoever
is done against any of the Persons, is
done against all three: but it is said to
be done against the holy Spirit, be-
cause done against the immediat ef-
fect, work and office of the holy Spi-
rit, to wit, against the shining light of
the said Spirit: this light indeed an
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Mat. 21, 31

effect of the Father and of the Son, as well as of the holy Spirit: yet it is said to be against the holy Ghost only, because it fighteth against a special immediate work of his, against that light and work of grace kindled by him.

2. It is called, *A blasphemy, an impious blasphemy, extremely wicked.* There be

divers blasphemies, a blasphemy of men, a blasphemy directly against the Son of man: a blasphemy, impious,

wicked, such as was *Pauls* blasphemy, which because (as he testifieth) it was

not done wittingly, he was received into mercy, because he did it ignorantly.

But this sin against the holy Ghost, is a blasphemy exceeding wicked, surpassing his; because it is done

with extreme despite against a manifest convincing light. 3. It is called,

A sin which never shall be forgiven: not

from the nature of the sin, as if there could be any surpassing GODS mercy

(for a finite creature is not able to commit that sin, which an infinite

GOD in mercy is not more able to pardon.) But it is said to be irremissible,

because there is no mercy appointed for it, because there is no

Mat. 7, 23.

and 2, 3.

and 1, 3.

1 Tim. 1.

13.

Luke 12.
10.

repentance to be given to such a one, and such a one shal never beg for mercy. Yea, I may further add, that the fury of such a one who cōmitteth this sin, is so great against CHRIST, that suppose he might have mercy by repentance, yet he would not have it.

4. It is called, *A falling away, or an apostasie*; because it is not only a simple apostasie of a part, or for a time; nor yet an epilepsie, or a spirit of slumber, but also a total final apostasie. 5. It is called, *A sin against conscience and knowledge, with great despite against the Spirit of grace*: There is no man but he sinneth against knowledge and conscience. So these pillars of the Church, *Peter and David* (before him) sinned, with many more; yet all without despite: therefore take away despite, malice, & extreme despite, & so long there will be no sin against the holy Ghost. Lastly, it is called, *A sin unto death*; because all sorts of sin do follow it, corporal and spiritual, first and second, temporal and eternal.

Note.

* John 5, 16.

S. *Where doth this greatest sin chiefly make residence, in those who commit the same?*

M. In

M. In the heart and mind.

S. *How may it be judged of those?*

M. By six properties, or effects, three in the mind, and three in the heart.

S. *Declare which be they?*

M. In the mind, it is done against all sorts of light. First, against the general light of all the powers of the mind. 2. Against the particular special light of the conscience. 3. Against the spiritual light, that light of the Spirit, Word, and grace. Secondly, in the heart: 1. It must be done willingly, with a full consent (as the Apostle speaketh) for if we sin willingly &c. 2. There must be malice in it; as *vers.* 29. where such a one is brought in despising the Spirit of grace, &c. 3. There must be the extremity of malice in the same, because such a one treadeth under foot the Son of GOD, and trampleth under the blood of the New Testament, as if it were doggs blood, crucifying CHRIST unto himself, and making a mock of him: all which are actions of despite, and extream desperate malice.

S. *What principal qualities must be*

E 5.

needs

The burning bush
needs be endued with, who can commit
this sin?

M. He must have a great light and knowledge: for then it is properly said to be committed, when a mans illumination is so great, that he cannot be ignorant (though he would) what he doth; and yet for all this, will willingly, and willingly, of a desperate malice, oppugn, impugn, CHRIST and his truth more and more, persecuting the same with final obstinacy, to that end only to withstand and despise him, so that then they become of a devilish nature, or rather very devils: for still the further one wadeth into this sin (until the consummation thereof) the more he partaketh both of the knowledge and malice of the devil: As the *Pharisees, &c.* of all others the worst: for some there were who knew CHRIST in his cratch, some sucking his mother very young, some nailed on the cross: others again could not know him, no not in the greatest light and glory of his miracles. A third sort he had to do with, who knew him clearly by the light of the Spirit, & of his wonderful works; and yet

Job 6, 70.

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yet maliciously spake, and did against their knowledge, blaspheme, scoff, and mock the Son of GOD; and these were the *Pharisees*; whom falling into this blasphemy against the holy Spirit, CHRIST reproveth, and threatneth.

S. *To how many sorts of people is it incident to commit this sin?*

M. As I take it, to two sorts only.

S. *Which be they?*

M. First, such who having given their names unto CHRIST, taking upon them a profession of him and his truth, yet in the time of temptation do make defection, continuing in the same, until they fall into an universal Apostasie, so perfecting this sin.
2. There hath been another sort, who knew the truth clearly, by a general, special, spiritual, convincing light, not taking upon them the profession thereof, nor the names of Christians, who notwithstanding that they were indued with a great light of the truth, yet did they with all their might, in great malice, impugn the same; persecuting with great obstinacy CHRIST and his members. Such were the *Pharisees*,
OF

2 Tim. 1.

Of the first sort who made defection, we read of *Alexander* the Copper smith, *Julian* the Apostat, *Porphyrie*, &c. Of the others, as I have said, were the *Pharisees*. For they knew that an unclean spirit could not work a true miracle, seeing every true miracle must be wrought by an Infinite, not bounded Power (the whole power of hell being limited) which is only of GOD: Therefore to ascribe such miraculous works to *Belzebub*, an unclean spirit (derogating the glory of the Son of GOD, and taking away the fruits and efficacy of the Spirit) was in them as vilde and pernicious a blasphemy as could be: since all the devils in hell (their powers being joined) are not able to work one true miracle: for by them CHRIST was declared to be the Almighty GOD, manifested in our flesh. Justly then were they condemned of blasphemy against the holy Spirit, because their sin had in it no infirmity, but was altogether of obstinat, settled, well-advised malice: whence from them this sin hath the name of blasphemy, as from the first sort of professors (who have

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1 Thess. 3.

Note,

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made defection) it is called *Apostasie*.

S. *What do you call, or how do you define this Apostasie from the truth?*

M. It is not an Apostasie from a natural, moral, or civil truth, from a truth in these outward things (for which men so strive) but it is an Apostasie from a supernatural truth, from a truth concerning our everlasting salvation, and the lively faith in **CHRIST JESUS**.

2. It is not only a particular Apostasie from any piece or parcel of this divine truth, but it is a general Apostasie from the whole word of this truth, which we call the Gospel, and consequently a manifest defection from the living **GOD**, who in **CHRIST JESUS** was manifested in our nature. Neither is it a partial definition with a part of the soul only, with the mind or heart only; but it is a total defection of the whole soul; yea, not only of the whole soul, but also of the whole man both soul and body. 3. It is a final defection, a defection without recovery; such an Apostasie, as *Heb. 6.* is called, *Heb. 6.* *a falling away*: so that whosoever falleth truly into this sin, falleth away with

without recovery: yet men do not come into this universal Apostasie all at once, but by little and little, & process of time. For first, they chase away & banish their whole light; they waste and make ship-wrack of conscience; they desperately harden their whole hearts; until they become, as it were, incarnat devils, satanized in a wonderful manner, until they match *Belzebub* himself in their desperat despite & malice: so that there is no sin which maketh a man so pittifully to detest CHRIST, as this sin; yea, with all such extream hatred, that although he might, he will receive no benefit of his propitiatory and expiatory sacrifice.

Note.

S. What is the cause that this sin is so severely punished?

M. Amongst other causes, because it is so free of infirmity and sudden fits and passions (which other sins are not free of) and so full of desperat malicious well-advised malice, scraping forth all light, banishing all consciēce, fighting against the heavens so far, that because it cānot attain unto CHRIST who now in heavē sitteth at the right hād of the Father in all glory, it under-
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taketh to be revenged upon his true members, the Militant Church upon earth, which (so far as it can) it persecuteth, oppresseth, and by all means rooteth out: so that it is just with GOD in his righteous judgement, to have decreed never to give repentance unto the same.

S. By what steps or degrees doth this sin ascend to the height of impiety?

M. By four steps it ascends, or rather descends towards hell. First, it 1.
makes a man do actions against knowledge & conscience (and that without infirmity, usual in other sins) falling from the faith of CHRIST. Next, it 2.
makes them to go on forwards in the same continually, until they make their partial defection a total, their particular a general, and their general a final Apostasie. Then further, it maketh a 3.
man devilish, malicious, spiteful, to grow in malice against CHRIST and his members more and more. Lastly, 4.
if (near finished) it be the sin against the holy Ghost indeed, it maketh a man violently break forth in all sorts of fearful and terrible persecutions; in all kinds of blasphemies, and gross visible

visible actual sins ; all murthers, burnings, oppressions, witchcrafts, sorceries, extirpations Finally, & what not ? To that end only that it may resist, oppose, and despise, and fight against the power, effect, graces, and convincing light of the Spirit.

S. May not one who in Gods sight and decree is chosen unto life, seem to begin to fall into this sin, and yet be called back both from proceeding therein, and finishing the same ?

M. As I take it, he may : for we know Manasseh, the son of good Hezekiah King of Judah, ruling in Jerusalem, the place of GODS glory and worship, in the midst of a glorious Priesthood, many hundred years old (whereof he could not be ignorant) did notwithstanding abominably sin, and seem to go on in the finishing of this sin for a long time, over-turning & extinguishing (to his power) GODS worship : building again those high places which his father had cast down and abolished ; making a grove, and worshipping the whole host of heaven ; building altars (contrary to GODS commandment) in the house of

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of the LORD, & the two utter courts thereof, for the whole hoast of heaven; causing his sons to pass through the fire, giving himself to witchcraft and sorcerie, to use familiar spirits and sooth-sayers; setting up the image of his grove in the house of the LORD; filling and causing *Jerusalem* to swim from corner to corner with innocent blood: finally, exceeding those exceeding sins of the *Amorits*, yet no casts away, but at length proved to be the child of GOD, for all this. *Josephus* also thus writeth of him: *He was so imprudent, that he spared not to pollute the very Temple of God, the City, & the whole Countrey: for making his entry in despite of God, he slew afterwards all those who were vertuous men among the Hebrews: and though he had no want of Prophets, yet so it is that he killed every day some, so that Jerusalem was overflown with blood, &c.*

*Joseph.
Ant. lib.
10. cap. 24*

Thus far we see one went, and was by the mercy of GOD called back again. Wherefore no poor Christian (howsoever sinful) not coming near the sins of *Manasseh*, ought not to think he hath committed this sin: yet it is good for all to fly all sin, chiefly those done

done with deliberation, against light, knowledge, and conscience : For we know, the further that even *Peter* himself went in *Caiphas* hall, he swore and forswore, denying CHRIST so much the more : but it was a great mercy to be called back again : For which, let all in their fears, wish and pray.

S. What in the mean time must comfort and uphold poor fearful souls, who imagine to have committed this sin, therefore forsaking all means ?

- M.* In my judgement, a better information of their jugements is of great consequence to help to sustain them : For though we yeeld for a while to all
1. they affirm, yet if they say, that they could wish they had not so sinned, cer-
 2. tainly then they have not thus sinned; or if they fear to be, or fall into this sin, they shal surely never commit this sin. Further, such persons must be de-
 3. manded of, Whether they be come unto that despite against CHRIST, that they would trample upon his blood as upon the blood of a dog ?
 4. Whether their impious blasphemie be such, that with the *Pharisees*, they do call him *Belzebub* ? Whether these fore-
 5. going

going properties of this sin have been
 in them; to wit, a touched heart, a
 taste of the powers of the Word of
 truth, a taste of the powers of the
 world to come, to be partakers of the
 Spirit? (whence all such who affirm
 that their former actions and seeming
 graces, have only been hypocritical
 lip-labor, are excluded from possibi-
 lity to have committed this sin.) Whe- 6.
 ther they have fallen quite away from
 the Religion? Whether they have re- 7.
 nounced their faith in CHRIST? 8.
 Whether they have impugned & op-
 pressed the known truth, yet perli-
 sting therein, with resolution still to
 go on therein? Whether they have 9.
 fallen against knowledge and con-
 science? Whether there be no infirmi- 10.
 ty in their fall? What long time it is 11.
 since they have so sinned? Whether 12.
 or not as yet, they may be reclaimed?
 Whether now they obstinately perse- 13.
 cute CHRIST in all his members, so
 far as they are able? Whether they run 14.
 not with a high mind, in all manner of
 gross actual sin and rebellions? Whe- 15.
 ther their wickedness be such, that
 (unto their power) they draw others
 into

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16. them? Whether their disease hath been, and is, only in blasphemies of the mind? and then it is not, nor so long can be this great sin, which bursteth forth (as is proved) in store of all manner of gross abominable actions?
 17. Whether if CHRIST were now among us visibly, they would set to their hands, and help to crucifie him
 18. again? Whether their temporal be turned into a final Apostasie? (which is only a time for the whole Church to judge thereof.) Finally, whether they
 19. be transformed, in a manner, into the very devil; so partaking of his light, knowledge, malice, and devilish nature? All which properties to be in them, none but by advice of the devil (in the fury of a strong temptation) will dare to affirm: so that by that time these questions have been pressed, and their contrary, lying, shifting, sophistical answers, objections and evasions, refuted and discovered; it is likely, by the grace of GOD, & the other means, that the fury of the temptation will diminish, & their judgements be somewhat enlightened: since it is a trick in
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the devil in temptation (chiefly when he is aided by melancholy) to make our least sins our greatest, and our indifferent sins, the sin against the holy Spirit. Therefore now to conclude this point, all such poor sinners who either fear to have committed, or to commit this sin, not having the forenamed properties (for some, or a few of them will prove nothing) may cheer up their fainting spirits, and lift up their feeble falling hands, and weak knees, making straight steps unto their feet (as the Apostle speaketh) lest that which is halting be turned out of the way. For their sin is far, far, far, and not near this most fearful extremely impious blasphemy, unto which repentance is denied. Far from this final Apostasie and wilful malicious sin, against knowledge, and the convincing, cool, well advised light of conscience. Far, far, & not near this sin unto death, called, *The sin against the holy Ghost*; and therefore may, and ought boldly to use all the holy means appointed of GOD, to attain the assurance of salvation.

S. But to return to our former purpose, how cometh it to pass that the children of
God

God fall into such grievous sins, grace by the holy Ghost being begun in them?

Eph. 4. 29
30.

M. Because they now wish not the grace of GOD, but suffer the power of sin to over-rule them.

S. *After what manner do the degrees of sin grow upon the elect?*

Rom. 7.
12. 13.

M. First, the mind is blinded, the will perverted, & the actions corrupted with the desires of the pleasures of sin. 2. The graces of the holy Spirit are quenched, by the entertaining of worldly lusts. 3. The inward restraining grace being away, & so the heart defiled with uncleanness, the members of the body (which are now become the weapons of unrighteousness) having no power to resist, do yeeld, and fulfil the will of the flesh.

S. *What may we learn from hence?*

Rom. 7. 7.
1 Thess. 5.
22.
Jude 23.
Gen. 3. 3.
and 39. 10

M. First, to take good heed, & beware of the first motions of sin. Next, warily to entertain grace, both in flying all occasions of wickedness, and entertaining all holy exercises, thereby prevēting hardness of heart, blindness of mind, and deadness of spirit. Further, to have a continual battel against the vildness of our inward lusts

Rom. 7.
24. 25.

lusts. Lastly, although the flesh refuse Rom. 7. 24. 25. to fight, yet to be constant, and never give over striving, if it were but one sigh unto GOD, from the sense and burden of corruption.

S. What is the disposition and state of the child of GOD, when he sinneth in the aforesaid manner?

M. He is senseless, either of the joys Psal. 51. 10. 11. 12. which he once felt, or of the terrors wherewith his soul once was pierced, because he hath quenched the Spirit. Next, the love of sin prevaleth Rev. 3. 14 2. 3. 4. against that love which he formerly had of GOD. Then the heart is hardened; in which, although there abide a memory of wrath, yet there remaineth no terror to be as a bridle to curb and restrain sin. Further, there is a sluggish unwilling carelessness in performance of all spiritual exercises: he hath then no pleasure in prayer, reading, or hearing of the Word, &c. Last of all, those small sins which before he made conscience of, he will neither account so much of them, nor of greater sins, as before he had of evil thoughts. Rev. 2. 15. 16. 19.

S. What is the cause hereof?

M. First, an inward desertion of the

the Spirit. Next, the tyranny of the flesh, in the lusts of it.

S. *What causeth the Spirit of GOD to withdraw himself?*

M. Sin and impenitency.

S. *What maketh the affections to be thus vile?*

Eph. 4. 30. M. First, a distaste of the means of grace, 2. Pleasure in unrighteousness,

S. *Doth the child of God sin as freely and as senslessly as the wicked & reprobate?*

M. Before he be called he may.

S. *But after effectual calling, will he sin as freely and loosely without conscience as the wicked?*

M. As concerning the unrenewed part.

S. *How is it possible that the child of God being effectually called, can fall, seeing he hath the Spirit of God?*

Gal. 5. 15. M. By reason of the weakness of grace, and strength of corruption,

Then because the child of GOD suffereth the heart to go loose, without

Prov. 4. 23 laying any imposition and burden upon the same, either of terror or inward strife, by holy exercises of the mind, or outward lawful employments of an ordinary calling.

S. *What*

S. What necessity is there of this burdening the heart?

M. Because the heart is never idle, but in continual motion: therefore when we overcome it not with good things (it being now bent unto all evil) or when in striving we are not equal unto it; it overcometh, making us to fall shamefully.

S. Doth the child of God for all this sin so freely, that he scapeth in the mean time unchallenged?

M. No: for in the time of his sin: Rom 2, 15
 ning, he hath a reproving accuser within him.

S. What in this doth the renewed part?

M. It will not suffer him to take his full swinge therein, but he is displeased with it. It admonisheth, but is not heard. It opposeth it self, but hath no force to control, command, or restrain; but is overcome with the old floods of filthiness of the unrenewed part: and thus it lyeth as it were smothered, drowned, and quenched, and so the spirit cometh to be grieved.

S. Now tell me if the child of God can fall after that he hath received great comfort?

What

F

M. Ho

M. He may, for *Peter*, after that he was over-shadowed on the Mount, did fall grievously, denying and forswearing CHRIST. And also afterwards when he had received a far greater measure of the Spirit, did not only dissemble himself, but also drew *Barnabas* in the same hypocrisie.

Gal. 2. 12.

S. *Can the child of God, after that he hath been heavily cast down with terror, fall again?*

Isa. 39. 2, 6

1 Chron. 21. 1.

M. He may: so *Ezechias*, after he had been greatly terrified, did fall; so did *David* in numbring the people.

S. *Why suffereth the Lord his Saints to fall thus?*

1 Cor. 10. 12.

M. First, to teach him that standeth to take heed lest he fall. 2. To show unto the Saints their own weakness. 3. To teach them to entertain and cherish GOD carefully in their hearts. 4. To make his children earnest in begging the grace of sanctification (yea, above the grace of feeling) that their election may be confirmed so much the surer unto them thereby.

S. *Doth the Lord suffer his Saints after they have fallen, to sleep in sin?*

M. Not always, but in the end he wakeneth them.

S. *What*

S. *What is the first thing which God worketh in them at their awakening?*

M. He worketh in them : first, a ^{Gen. 42. 21. 22.} sight: secondly, a sense of sin: lastly, a fear of punishment.

S. *What manner of sight worketh he?*

M. First, he letteth them see the ^{2 Chr. 34. 27. 28.} hainousness of their sins, in having offended so gracious, dreadful, and terrible a Majestie. Then he aggravateth their sins so much the more, in that it was against the light of conscience and feeling, after their effectual calling: therefore the wrath of GOD to ^{Jer. 31. 18. 19.} be so much the more incensed against their sin. Lastly, he sheweth them to be guilty, and by their own confessions, judge and condemn them to be worthy of hell fire. ^{Eze. 36. 31. Psal. 88. 2. 3. 4. 5. 6. 7.}

S. *What manner of sense is that the child of God hath, being thus awakened?*

M. First, a sensible torment: Next, an absence of the holy Spirit: and his sin standing up betwixt him and the mercy of GOD.

S. *What manner of torment is that which he feeleth?*

M. The torture racking conscience drawing him before GODS tribunal,

Psal. 88. 15
16. and 3.
4.

accusing, convicting, and condemning him, beginning to be a terrible executioner, in vexing and tossing the soul with the intolerable sting of an unspeakable wrath.

S. What in the mean time doth the soul in such an estate?

M. It suffereth under intolerable weights and burdens, doubtings, heavy conflicting battels, not being able to find any issue.

S. What manner of fear is that which the child of God hath been awakened?

Psal. 71. 2
& 143. 7.

M. A fear of eternal rejection from GOD. Next, a fear that his effectual calling (which he once imagined to be good) was but counterfeit. Further, a fear that the holy Spirit will never come again, either to comfort or sanctifie him in that measure he formerly enjoyed it. Lastly, a fear that either his sin will not be forgiven him; or at least will bring some great shame & punishment upon him.

Psal. 51. 11

S. In this estate, what is the disposition of the child of God towards sin?

Job 39.
37. 38.
and 42. 6.

M. He wisheth from the bottom of his heart he had not so sinned. Next, he hath indignation at sin; not so

so much for the torment he feeleth, as that he hath offended so good and gracious a GOD : yea, he abhorreth himself for his sin.

S. *What learn we from this manner of wakening of Gods Saints?*

M. First, that GOD will not suffer his children to sleep for ever in their sins. Next, that sin hath a most terrible fearful countenance. Lastly, that though sin lurk for a while, and seem pleasant to the taste, yet it bringeth with it the extreamest sorrow in the world : yea, if GOD but waken any for an evil thought, it proveth more fearful then all the torments in the earth.

Gen. 42.
22.

S. *Which be the sins that trouble the child of God most?*

M. Those sins which he committeth after his effectual calling.

S. *But will the Lord suffer his children to ly still thus under terror and doubting?*

M. No.

S. *What, and how worketh he in his Saints, after that in this manner he hath beaten them down?*

M. First, he softneth the heart in a bitter sorrow, in the abundance of the

Jer. 31. 18.
19.

Eze. 36. 31.
Zac. 12.
10, 11, 12.

spirit of prayer & mourning, to powr out the heart before him, with many tears and strong cryes. Next, by degrees in process of time, he powreth out, first a hope, then a sense and perswasion of the remission of sins, cleansing the soul from guiltiness, through his most precious blood, all-sufficient merits, and satisfaction, being apprehended and applied by faith, which he then increaseth and strengtheneth to see and lay hold upon the promises of life. Then hereupon he bringeth comfort, and more assured perswasion unto the soul, confirming and settling the weary and troubled heart with the spirit of peace. Lastly, he giveth the trembling soul a free access unto his countenance, with boldness to draw near unto the Throne of Grace, and cry, *Abba, Father*. So that mark how fearful it was before of his dreadful Majestie, and how it was perplexed in doubting of his love, it will now find him a thousand times more comfortable and more sweet, in pourcing out of his love, and the sense thereof, by the Spirit of adoption, and joy of the holy Ghost,

S. What

Psal. 145.
8. 9. 10. 11

Heb. 4. 16.
Rom. 8.
15.

Gal. 4. 5. 6

S. *What fruits bringeth this forth?*

M. In respect of G O D, the child of G O D will love him better then Psal. 91.6.
1.2.3.4.5. ever he did before. The LORD will also be most precious in his eyes: and the promise will be as meat and drink unto the soul. Next, in regard of sin, he will hate and abhor it more then ever he did, and will be more wary of the deceitfulness thereof, that it snare and intice him not in the like manner again. Further, he will abhor himself in Job 42.6. regard of sin, accounting of himself as of the most base and miserable wretch in the world. Lastly, he will labor instantly, in season and out of season, to make a covenant with the eyes, the Job 31.1. tongue, and all the members of the body, watching also diligently over the heart and affections, that (as in former times) they ryot not in licentiousness.

S. *Yet I would know, whether one feeling the bitterness of his sin, and mourning for the same, and having a sense of the forgiveness thereof, with a full purpose never to do so any more, by Gods grace: if yet for all this, he can fall into the same sin again?*

M. Yea certainly, in some sort.

S. *How so?*

M. First, because in men there is a predominant sin of natural inclination, Heb. 12.1. which hath more power over a man then any other sin, which cleaveth as close unto him as the skin of his body. This sin, for the most part, leadeth and over-ruleth a man: well it may be that with much grief, sorrow and mourning, and with many teares he Rom. 7.25 may obtain grace, to see, hate, strive against it, and in part to slay it; but do what he can, he will hardly get it abolished. Again, because satan the cruel enemy of our salvation, still provoketh the child of GOD, chiefly with the inticements of that over-ruling sin, working after this manner: Luke 22. 31. First, he watcheth diligently for an opportunity to catch us, when we are not upon our guard; or when (being careless) we think and sooth our selves that we have sufficiently overcome and mastered such a sin, and that we shal not be troubled therewith any more. Then having thus at unawares surpris'd us (we being unarmed, and not able to resist) his intices

ticements (ayded by our inward foes) reenter into us again by degrees, so Rom. 7. 13 causing us to fall by little and little. For first, he casteth a fair smooth vail over the predominant sin of natural inclination, making it either (if it be possible) to appear no sin at all, or at least to be but a smal, light, trifling thing, and not out of measure sinful, as indeed it is: after which (frailty not being able to resist) the affections are defiled, inflamed, and set on fire, with a love to the inticing object of seeming delight: which being done (the flesh & carnal reason now bearing the sway) he never leaveth until he cause the child of GOD to fall into the same sin again, unless the LORD by special grace sustain him.

S. What moveth that cruel enemy to assault GODS children in that terrible manner?

M. The hatred which he hath; first, against GOD; and then against man, because of GOD. Next, because above all things he would gladliest have one to fall away who hath obtained grace: For this he thinketh is his glory, to disgrace the work of the

holy Spirit in us, and to cause the name and holy Religion of GOD to be blasphemed: As also that he may brag (if it were possible) of his victory over the power & grace of GOD. And further, because there is rooted in him an unvisible desire of the destruction of all the creatures of GOD, but especially of his elected children.

1 Pet. 5. 8.

S. What lesson ariseth from hence?

Psal. 97.
10. and
33. 22.

Dan. 3. 40

Psal. 32. 5.

M. First, to take no truce with sin, because this cruel enemy entreth into the soul thereby: For dallying with sin, is (as it were) a door for him to enter in us; the soul then being the place of his residence. 2. To labor diligently and narrowly to find out all our sins, chiefly that predominant of natural inclination. 3. We must labor to be in a continual battel alwayes with all our sins, giving them no rest: nay, not so much as suffering an evil thought to enter into our mind, with peace, but to surpass, pursue and crucifie it, presently, by lifting up the heart unto CHRIST, and striving against it. 4. To be sure that we repent us of all our sins, truly, as often, and so many as possibly we can remember.

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member, craving pardon for those we cannot call to mind: and as our eyes are opened, by which we see more and more, to be sure we purge all out, conceal nothing from GOD: so making a clear conscience. 5. To be at a continual battel with all our evil affections, pressing them down with a continual remorse and sorrow, with faith in the obedience, merits, death, and resurrection of CHRIST JESUS. 6. To watch continually, and beware that the strength of sin on a sudden inflame not so the powers of the soul, that they break out like fire in the whole man. 7. To be sure, above all things, we continue a most earnest constant fight against our predominant sin; being wary, as we love our life and peace, that we suffer not the least motions thereof to enter in our souls, because this (above all other sins) is the traitor that will soonest deceive us, under show of friendship. For if we suffer the thoughts thereof to encroach upon us, it will pass our power to restrain the same, until (to our extream sorrow) it have burst forth in action. Further, to labor to fill

¹ Cor. 16.
13.

Ibid.

Rom. 7.
11. fill the heart, both with the Word, and with a sense of our continual guiltiness, because we drink iniquity continually, like unto water : endeavoring therefore to let the fear of GOD so possess the soul, as to terrifie it from every little sin, remembring also continually the excellency of that ever glorious Crown, prepared for all those who with a true (though weak) endeavor according to grace given, strive for the same, with patience, running that race which is set before them, lest with the damned they burn in hell fire for ever. Then to labor with all our might to keep a broken and contrite heart, soft, and humbled; not only for the evil we do, but also for that good we should have, and do. Further, to be familiar with GOD in prayer, laboring so to settle the heart that we may be more and more acquainted with him. In which we must mark what our disposition is before we pray, what comfort we have in prayer, and how we are disposed after prayer; when, if we find no comfortable presence, or sense of his love, we must look back unto our former actions.

Col. 3. 17.

Heb. 12. 1.

Psal. 51. 17.

Rom. 7.
18. 19.

actions, since last we received comfort, viewing that *Jonas* causeth this tempest: which found, we then must never give over, until by a sound repentance we have purged the heart thereof. Lastly, to endeavor (whatsoever the world think) still to keep a sorrowful and lowly heart, longing for his blessed Majesty, until he come: when we feel him present, blessing him for the same, & diligently regarding him by faith & a good conscience.

Jonah 1.2

Tit. 2.13.

Idem.

S. Seeing the LORD hath all grace in his own hand, and both biddeth us be holy, as he is holy, and hath power to make us holy; what is the cause that he suffereth his dear Saints to fall sometimes again and again into the same sins which they hate, being sorrowful for them, and desiring earnestly to leave them?

M. To exercise their Faith and repentance, and humble them, lest they should grow proud. To make them loath this present life (in regard of sin) when they behold and feel themselves thus snared against their wills. To long for that life, where they shall never sin any more, but serve their GOD willingly, perfectly, and

Job 42.6.

1 Kil. 1.13.

con-

The burning bush
constantly for ever and ever.

Rom. 7.
15. 19. 20.

S. May any one then conclud, that he is under the eternal terror of G O D S wrath reprobated, when he feeleth an absence of G O D, a presence of sin after remorse, and true sorrow, falling into the same sin again?

M. No.

S. In such an extremity, what must then uphold?

M. Three things. 1. To look unto that which G O D worketh in us, 2. To look diligently into the nature of G O D, 3. Unto the examples of the Saints.

S. What should be observed, concerning G O D S working in us?

M. First, that seeing we consist of divers contrare parties, renewed and unrenewed, that there may be in the renewed a misliking of the evil, that we may say with S. Paul, It is no more we, but sin which reigneth in us, doing the evil. So again, the thing which I hate, that do I; and the good thing which I would, that do I not. Next, we must be sure, that so often as we fall, we must immediatly flie unto G O D by repentance, to obtain new re-
mis-

mission and pardon, not delaying the time, lest ere we be aware, deadness and hardness of heart steal upon us, seeing he who is unfit to day, shal be less fit to morrow; remembering therewithall, lest satan (who watcheth but an opportunity to drown the soul in perpetual sorrow) suggest some lie or slander upon the truth of GOD. That the just man (as is written) falleth seven times a day, and riseth again: and that when a sinner repenteth him of his sins, from the bottom of his heart, GOD will put away all his iniquities out of his sight, And further, that since he himself (the Law-maker) in the Gospel hath commanded us, to forgive our brother, not only seven times, but also seventyseven times a day; not to doubt (seeing he is the perfect pattern and fountain of mercy) but that he will put in practise his own commandment.

Prov. 24.

16.

Ezec. 33.

& 18.24.

Luke 17.

13.

Further, we must observe whether the falling into sin bringeth with it a new and more mortal hatred unto the same sin, with new exercises of faith; so that look how fast and often sin assaileth us, we be as busie labour

boring and thinking of new engines, with which we may resist, destroy and expel the same, resolving by the grace of GOD never to give over, until we obtain victory over it; with a resolution to fight constantly against it, though GOD should humble us with such a cross until our last breath; here trying whether yet in this extream sorrowful estate (we have a secret hope) with heavy, low, drowned, stollen sighs, that GOD will one day, in his own good time relieve us: we in the mean time retaining a holy humble jealousie over our selves, altogether relying upon GOD, and mourning as oft as we are able, for strength against it: chiefly then when we imagine all peace, the power and rage thereof being quite subdued. Then also, we must mark, if our love unto GOD maketh also our love unto CHRIST JESUS, to grow bold and violent, so that we run unto him with all our might, laying hold of him and his righteousness, for our life, with a vehement love (grounded upon his nature) which will not be put back with whatsoever checks. Thus crying
unto

unto him continually for a sense and feeling of remission of our sins: (for those unto whom much is forgiven, they love much) it being a most sure token of forgiveness, when our souls are bound up with a secret sweet love unto CHRIST JESUS.

Lastly, we must take heed and be sure that we have this disposition in us, that because we have so often found GOD so exceeding good and merciful in forgiving us again and again, that if it were possible, although there were no hell, yet for the love of GOD only, we would abstain from sin, and occasions thereof. Psal. 16. 3.

S. What should we look to in the nature of GOD?

M. That he is Mercy and Love it self, and through love hath sent CHRIST to redeem us: and that he looketh not unto our unrighteousness, but unto his own mercies. That as the pittiful parents tender the good of their children in all chastisements, so doth GOD in all these crosses procure the good of his Saints. That there be more mercies in GOD, then sins in us. That as he is able to forgive us John 4. 16.
John 3. 16.
Eze. 36. 22.
Psal. 103. 13.
Heb. 12. 10.
Psal. 5.

Luke 17.
3. 4.

us one sin ; so he is able to forgive us many hundred thousand sins ; even so often as he giveth unto us faith and repentance. For the LORD never bestoweth these graces upon any, whom he also therewith forgiveth not.

S. *What should we have regard unto in the examples of the Saints ?*

M. First, look how they have fallen after grace obtained. 2. Consider how GOD hath freely forgiven them. 3. Consider that they not only obtained mercy for themselves, but that they also might be the examples of the mercies of GOD unto others. *Paul*, he obtained mercy, that JESUS CHRIST might show upon him all long-suffering, for an example unto all such who should in time to come believe unto eternal life. And *Abraham*, his faith was accounted unto him for righteousness ; and it is taken not for him only, but also for us who believeth in him, who raiseth up JESUS our LORD from the dead,

1 Tim. 1.
16.

Rom. 4.
23. 24.

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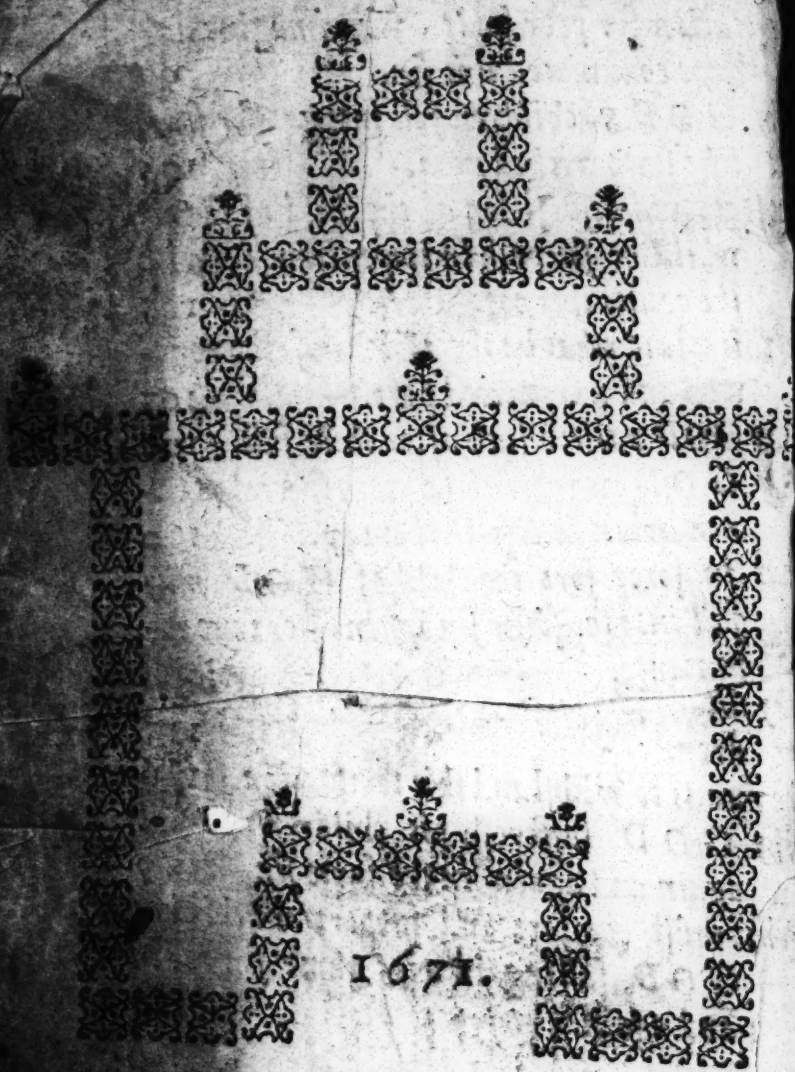
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again and again, in the same sin. 119
- What must comfort and support the child of
GOD falling into the same sin again
and again. 120

F I N I S.





1671.

Samuel Willes. m

Decorative border with repeating geometric patterns.

Handwritten number 22.